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Christian Democracy for America

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CONTENTS

CHAPTER		PAGE
	FOREWORD	7
I.	OUR MODERN FRONTIER	9
II.	THE RURAL CHURCH	39
III.	THE IMMIGRANT—A CHANGING PROBLEM OF HOME MISSIONS	67
IV.	THE CITY	93

LIST OF MAPS AND CHARTS

PAGE

United States Government Irrigation Projects in Frontier Territory 12

A Ten-Year Frontier Study 17

Exceptional Frontier Groups 22

Frontier Territory Administered by the Department of Frontier Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Showing Density of Population per Square Mile 27

Land Available for Occupation in Frontier Territory 33

A Serious Problem for Rural Methodism 41

Membership of the Methodist Episcopal Church Compared with State Population 47

Why Ministers Leave the Country. White Rural Ministers' Salaries, Including Parsonage 53

Why Ministers Leave the Country. Rural Colored Ministers' Salaries, Including Parsonage 55

Not All of the Rural Field Is Agricultural 61

Protestant Population by States 71

Rapid Growth of Cities 96

Where the Cities Grow 99

America's Large Cities 112

FOREWORD

THE appended chapters are issued in brief form and are tentative. They are issued in this form: First, so that they may be used at the Summer Institutes and Conferences. Second, that a large circle of friends may have opportunity to criticize and offer suggestions. Third, as a foretaste of what is coming when the final work is done.

It is our purpose to issue, under the auspices of the Joint Centenary Committee, two text-books. One will be on the home field; the other will be on the foreign field.

The summer Conference edition of this book contains only four chapters. The complete book will have eight chapters, the four included in this edition and four additional chapters. The titles of the additional chapters will be as follows:

Chapter 5. The Church and the Negro.
Chapter 6. Christian Democracy Power Plants.
Chapter 7. Variants of the Task.
Chapter 8. The Challenge of the Christ.

In the meantime, will you consider yourself a committee of one to write your definite criticisms and suggestions so that we may have them in time for the final editorial revision?

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I

OUR MODERN FRONTIER

CHAPTER I

OUR MODERN FRONTIER

What Is the Frontier?

For the Church of Jesus Christ the frontier is not a thing of the past but a live and pressing problem of the present. Our map shows the frontier as defined by the Board of Home Missions and Church Extension of the Methodist Episcopal Church. It includes the western third of the United States plus Alaska and the Hawaiian Islands, together with all work among Indians. This territory is as yet sparsely populated. There are more people in New York city than in the twelve States comprising the frontier. Montana has more natural resources in extent and variety than Japan, but has yet only 600,000 people, while 52,000,000 dwell in Japan. In other words, Montana has the proportion of only two and a half people to the square mile while Japan has 257. The abundant resources of the frontier have been and will be utilized only as the increasing pressure of population forces development. There will be frontier conditions and problems until the population reaches the saturation point, and that time is a long and indefinite period in the future.

Available Lands for Settlement

The development of the frontier depends largely upon the amount of land open for settlement. There are several varieties of this land. The older frontier was filled largely by people who took up homesteads of 160 acres each in return for residence upon and cultivation of the land. Later on, when it was found that much of the semi-arid land could be tilled successfully in alternate years, the government made the unit 320 acres over rather large specified areas.

In certain specified districts it is now possible to secure homesteads of 640 acres, most of which, however, is available only for grazing.

The total number of homestead entries in frontier territory made by land officers for 1917 was 43,727, a number exceeded only in 1913-14. In one State in 1917 four out of ten land offices registered at the rate of over 100 homesteads each week. In Montana over 3,000,000 acres were appropriated in 1917, and yet more than 11,000,000 remain available for appropriation. The federal government, moreover, gave to every State two sections, 16 and 36, in each township for educational purposes. These lands by rental or by purchase are finding their way into the hands of intending settlers. In one instance, in 1917, $1,250,000 worth of such land was sold for an average price of $17.84 per acre. Some of the land brought $40 per acre. This was land without irrigation.

In most Western States the national government in order to secure the building of the great transcontinental railroads offered them large amounts of public land. The Northern Pacific Railroad, for example, received the alternate sections of land along its track eight miles wide when it went through territories and forty miles wide when it went through States, thus receiving in all 44,000,000 acres. The Canadian Pacific Railroad sold last year more than 750,000 acres of land. That which was irrigated averaged $46 per acre and the unirrigated $16. Most of this land lay directly north of the frontier and is similar in natural characteristics. These large railway grants are being disposed of from time to time. The prices are raised every few years, but as the population increases there will be no difficulty in selling them. There are also hundreds of thousands of acres of "logged-off" lands in the Northwest. These are owned by lumber companies and are held at such high prices that settlement upon them is now discouraged. But as the population pressure increases they also will all be occupied.

Then there are the large private grants, given in the

days of Spanish and Mexican domination, especially in New Mexico and California. For example, the Maxwell grant near Cimarron, in New Mexico, is 35 by 55 miles in extent and contains 1,714,764 acres. Only 5,000 acres of this land was farmed while the original owner was alive. The Beale Ranch of 270,000 acres in San Joaquin Valley, in California, was divided for sale as late as 1912. Nearly one half of the coast land of California for twenty-five miles inland was given in such grants. These areas tend constantly to be greatly broken up and sold in smaller lots. Finally, there are numerous large private ranches, variously acquired, all over the frontier. Perhaps the best example is that of the Miller and Lux ranches in California, which extend from San Diego to Oregon. It is said that the owners could drive their cattle or sheep from Mexico to Oregon without having to camp overnight on any land except that owned by the firm. The acreage runs into the millions and it has been conservatively valued at $30,000,000. Recent developments, by which careful preparation and cultivation of the soil in dry-farming areas produces crops with an annual rainfall as low as ten or twelve inches, leads to the assumption that most of this land is potentially agricultural.

Irrigation

In 1915 there was an irrigable area of 1,405,000 acres on irrigation projects owned by the United States. The amount actually irrigated was somewhat over a million acres, 850,000 of which were "cropped," or cultivated. The average value was $38.25 per acre cropped. The majority of these projects are a long way from completion and their gradual development will continually open up opportunities to settlers. For instance, the Yakima project in Washington is only one third completed and in one unit (59,499 acres) of that project in 1917 the average return per acre was $73. As population pressure increases more of the irrigable land under various reclamation projects will be brought into use.

The figures above and map accompanying show only

those projects under the control of the United States Reclamation Service. Extensive use has also been made of the Carey Land Act in which the States participate. Espe-

UNITED STATES GOVERNMENT IRRIGATION PROJECTS IN FRONTIER TERRITORY

cially is this true of Idaho, while all along the water courses in the Rocky Mountains and the Pacific Coast States irrigation to the extent of available water resources was practiced for many years by private individuals before the national

government became interested in it. In fact, the irrigated acreage of all sorts is now 15,000,000. This is, roughly speaking, ten times the area shown in the map; 40,000,000 more acres could be irrigated if sufficient capital were expended in constructing dams, reservoirs, and ditches. The irrigation projects with the small-sized farm and intensive cultivation present opportunities for a complete and fine community life. Four or five thousand acres of cultivated land will sustain a good-sized town, where the farmers may live together and enjoy good social and educational advantages. The Truckee-Carson project in Nevada has 200,000 acres of irrigable land, only one sixth of which is actually irrigated and cultivated. It will be some years, therefore, before this project and others like it reach their full development.

Characteristics of the Frontier

Newness is the first characteristic of the frontier. So far as Anglo-Saxon and Protestant civilization is concerned, most of it is less than two generations old. This newness means that resources for the development of the country must come from the outside. Each settler must build a barn instead of inheriting an old one built by a former generation. He must build a house, a schoolhouse, a courthouse, public business buildings, churches, and parsonages. Public buildings can be constructed out of the proceeds of bond issues and the cost thus passed on to posterity. Mercantile houses, elevators, and banks may be built on credit. The church is at a disadvantage unless the outside world can also be drawn upon for substantial assistance. This is the *raison d'être* of Home Mission and Church Extension Aid.

In recent years modern methods of transportation and communication have caused great rapidity in frontier development. For instance, in the town of Richey, Montana, the secretary of the Chamber of Commerce writes that "lots were sold on August 18, 1916, and our town is only 18 months old. We have about 450 population, 40 business places di-

vided among almost every possible enterprise. There are five grain elevators, two steam-heated hotels, three pool-rooms, two garages, four hardware stores, four restaurants, three lawyers, three land officers, two banks with over $120,000 each, two drug stores, four general stores, two blacksmith shops, a bakery, a dentist, a bowling alley and shooting gallery, a moving-picture theater (brick building), five lumber yards, a confectionery, a shoe-repairing shop, a theater and dance hall combined, a two-room and concrete basement school with about fifty pupils and two teachers, two butcher shops and one church with a very small attendance."

It is this last item which challenges Methodism. Help must come from outside. The church which succeeds will be the church which goes into such a community when it starts and is sympathetic and helpful to the people in the time of their comparative poverty. Later on it will be the church to receive their generous support. It must, however, have an adequate leadership in order to mold the life of the community while still plastic. Southern California offers a good illustration of this. Here the ministers came to the coast with the people. As many as 22 ministers of a single Conference came and established congregations while the people built homes. Dr. Freeman D. Bovard himself established 13 churches during five years of service there. The church developed along with the community and a spirit of cooperation grew up.

In northern California such was not the case. Evangelical churches came as a result of the interest of individuals, and evidently no adequate and organized attempt was made to control the developing situation. The result is that for many years past the situation in northern California has been very discouraging from an evangelical point of view. Not over 1 per cent of the population in San Francisco and surrounding cities is in the membership of the Methodist Episcopal Churches. Roman Catholicism, Judaism, and the indifference or irreligion of the "forty-niner" seem to have

been the determining factors in the development of northern California. Then there is the Mormon Church in the State of Utah. If home missions had been adequately presented to the moving population of the Mississippi Valley in 1830, the Mormon problem of to-day would have been much more nearly under control. Because home mission efforts were not sufficiently well organized the Mormon Church got a good start, and then later on developed in isolation, and to-day presents a difficult task to American Christianity.

The foregoing should not be considered as a sure forecast of the development of the frontier. As a matter of fact, nothing is more uncertain. In fruit sections there must be continued war against insects, while the problems of marketing have to be solved. Not infrequently the irrigation engineers considerably underestimate the cost of the project and the settler is called upon to pay much more than the amount he expected to pay when he took up his claim. The ditches may break, or the dams go out through faulty construction. The building of a projected railway may be delayed for years, or in dry-farming sections drought may come. Even in agricultural communities the settlers must learn to take a chance.

This element of chance is even more true in mining towns, especially those where high grade ores are found. There is a town in Utah, which was formerly the fourth in size in the State. It had 2,351 inhabitants in 1900, 1,047 in 1910, and has now a population of two, and they are hired watchmen. The Board of Home Missions and Church Extension carried on Methodist work in this town for a number of years. There is still some church property to be found there. It should not be concluded thoughtlessly that the money expended in this work was wasted, for the people reached by this work during its continuance are now somewhere else, and the effect of the work done by Methodism is being felt in the places where they are now. Two laymen who at one time worked in this church are now district superintendents in other Western States one thousand miles

apart. In all such mining communities district superintendents have difficulty in deciding just how long to stay in a decaying community, and when to let go in order that the resources thus released may be used in developing still newer territory.

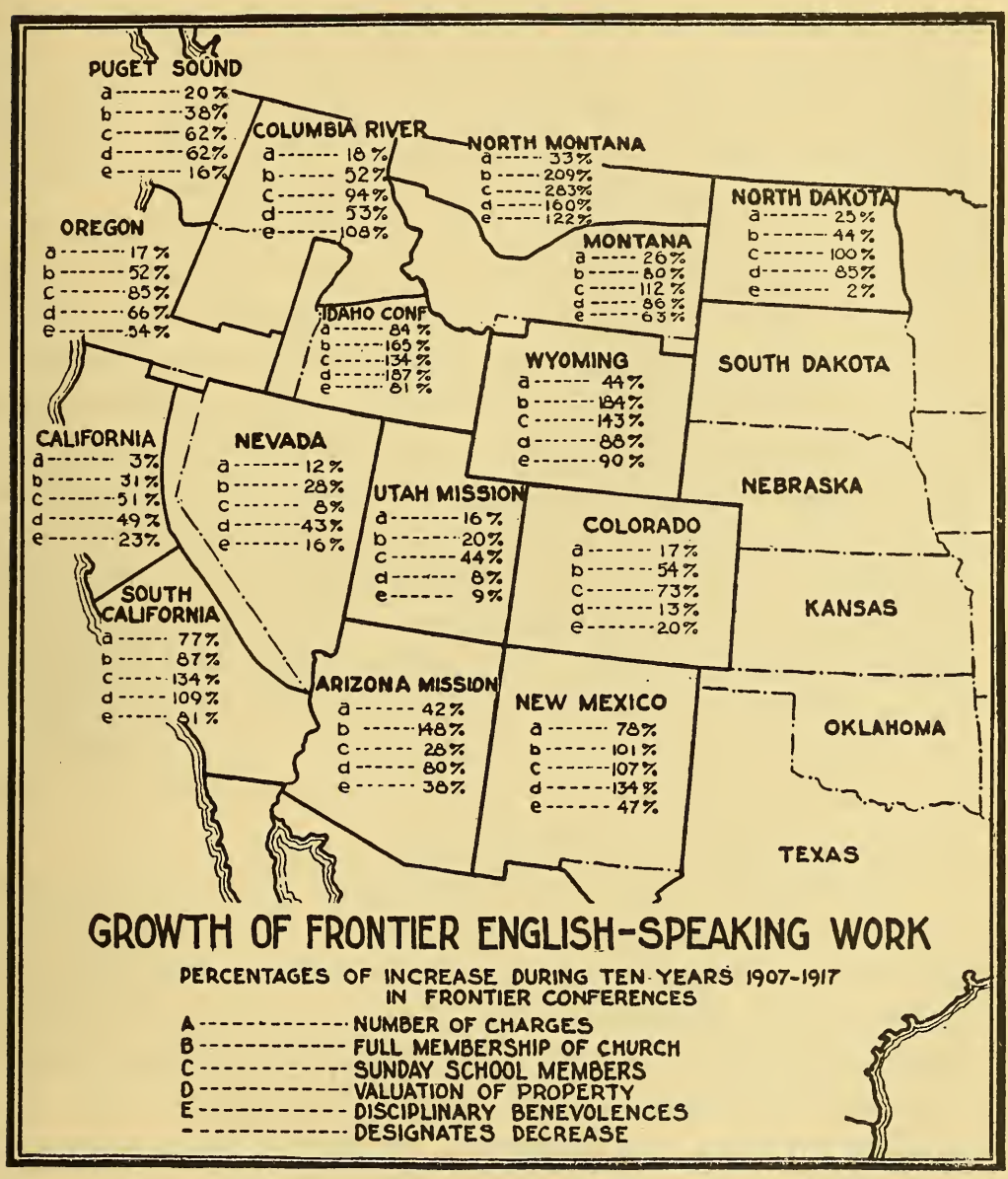
Special Features of the Frontier

MINING

The foregoing has to do with the natural development of the frontier. There are several other features to be taken into consideration. Mining, one phase of which was referred to in the preceding paragraph, is one of these. It is difficult for many reasons to build up strong and stable churches in mining communities. For one thing, the people are not stable; they are continually moving from one camp to another. Then the type of their occupation contributes somewhat to recklessness and a lack of regard for conventional and well-established institutions. Such mechanical systems as that of the triple shift, where the miners work eight hours (a very good thing in itself) each day, the shift moving forward to a different eight hours every two weeks, interferes with regular habits of churchgoing. The preacher can only have one third of his congregation present at any one service, and that one third changes every two weeks. The household habits of the miners are affected by the shift on which they work, and their wives and children are also affected. Moreover, as physical conditions become more difficult in the mines there is a tendency for American, English, Irish, and Welsh miners to go to work "on top," or to leave mining altogether. Their places are taken by Italians and Finns or any one of half a dozen Slavic groups. These are people of strong physique but very difficult for the evangelical church to reach.

Labor troubles are frequent in mining towns. The old-time miners were markedly individualistic in thought and action, while the newcomers, mostly foreigners, are easily

moved by leaders speaking their own language. The gradual passing of the mining interests under the control of very large corporations, with all the evils of absentee ownership



A TEN-YEAR FRONTIER STUDY

and sometimes of tactless management, have resulted in much trouble in the labor field. Strikes in Colorado a few years ago in the high-grade mines had serious consequences, duplicated only by the more recent troubles among the coal

miners of that State. An ex-governor of the State of Idaho was blown up in his home as an incidental result of these same troubles.

In Utah, labor unions are without much standing or influence, and the lot of the laboring man consequently is not what it ought to be. In Montana the passing away of the Western Federation of Miners was followed by what can only be described as a period of industrial anarchy, and this has only recently settled down to a certain extent. In Bisbee, Arizona, in the summer of 1917 the miners were forbidden to join the American Federation of Labor. The I. W. W. saw the open door, quietly organized men, and a strike followed, seriously handicapping the government in its work of winning the war, because copper is one of the chief basic materials needed. The town officials, many of whom were influential in mining companies, packed up more than eleven hundred of these strikers, put them and their supplies on cattle cars, and shipped them out into the desert of New Mexico, an adjoining State. This illegal and violent action not only embittered the laboring men of Arizona but also had deleterious effects upon the morale of shipbuilders and lumber workers on the Pacific Coast. Just recently indictments have been found against the prominent men who were responsible for the deporting.

It is not necessary to enlarge upon the difficulties that such troubles make for church work. Community life is broken up and families are forced to leave. Welfare work, if there is any, is interrupted. The hold that the church may have on the people of the towns is broken and very hard to regain. The ideals of social, moral, and religious life, such as they may be, are forgotten. If the church, under the leadership of its pastor, takes sides with the mining company, it loses its influence entirely with the working men; if it takes sides with the laborers, it is possible that it may be forced to close up entirely. For in practically all mineral sections the title of church property is given by mining companies only in the form of a lease, consequently a church

could be closed and forced out of town very readily if its policy did not suit the men in charge.

STOCK RAISING

Another special feature of the frontier is stock-raising. Between the day of the buffalo and the day of the plow, there was the day, first, of the cowboy and then of the sheep-herder. More than 400,000,000 acres are still available for stock-raising purposes. The largest area of this sort is found in central Oregon, where one may travel for two hundred miles without crossing a railroad. It is difficult to establish and maintain churches in regions given wholly to stock-raising. Few cowboys or sheepherders are married. Where there are no families there are no settled communities, and where there are no settled communities there are no normal churches. It requires a church to make a community. It is also true that a community is a necessary background for a church. The stock-raising sections tend constantly, however, to pass into agriculture, and with the coming of the latter there is opportunity for normal church work.

THE LUMBER CAMP

In the lumber sections there is a third complicating feature in frontier religious development. Work in the lumber camp and sawmill towns is seasonal and workmen are transitory. Many of them are single men. Many of them come to think that they are without standing in society and thus offer a fruitful field for the propaganda of the I. W. W. There are some Methodist Episcopal churches in lumbering communities, but up to the present time very little special work has been done among lumber workers. A district superintendent whose territory is largely given over to lumbering, says: "In the towns where shipbuilding yards are located, business is very fine. These towns have one third foreigners, consisting of Finns, Russians, Italians, but mostly Austrians, among whom no church work is being

done. The American workmen are mostly men who shift, often making church work decidedly hard to establish. In some of our towns most of the people have moved away to the building centers for bigger wages. The churches have had to reduce the salaries of their pastors. These are distinctly missionary fields now. The only welfare work is done by the lodge. In fact, very little work along this line is attempted. All around these towns are the logging camps, where very little religious work is done."

In another district we find that no organized work is being done among the loggers by the Methodist Episcopal Church. The Scandinavians form the majority of the people. Speakers sometimes visit sections and talk to the men, but it is hard to do anything with them. There are 350,000 men in the West engaged in the lumber business. The amount of timber still standing is such that it will take many years to cut it down and work it up. One other denomination has realized the need of churchworkers and has ten missionaries in the lumber towns and camps, but these missionaries to the lumber-jack can only do a fraction of the work required.

NON-ENGLISH SPEAKING

The increase in the number of foreigners, as has been shown in the mining and smelting towns, is being felt all over the West. They are largely taking the place of the English-speaking laborers. These new laborers may be Mexicans, who labor in the beet fields of the Southwest, and go even as far north as Idaho. Japanese, Koreans, and Russians are also extensively used in the cultivation of beets. The truck gardens outside of San Francisco employ thousands of Italians. In North Dakota there are rural districts which are occupied by foreign-speaking colonies who live a rather clannish life, having their own churches. They furnish very refractory material for the growth of English-speaking churches. In many places where the English-speaking farmers become well to do, they rent their farms to foreign

tenants, and this again interferes with the progress of church work. The work done by these foreign laborers is seasonal, and the problem of taking care of them in a religious and social way has hardly been touched by any home mission agency.

Mormonism

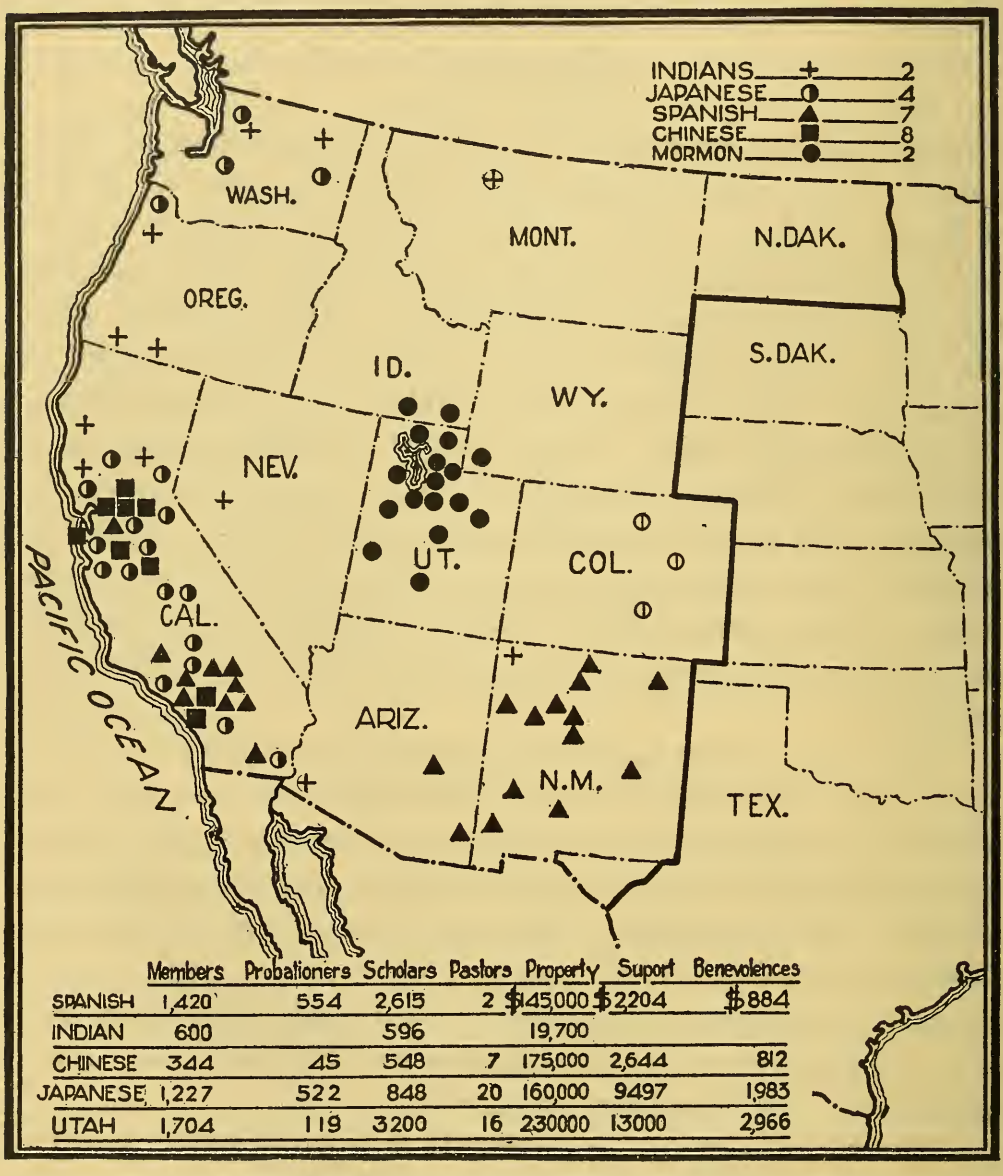
As Utah is a frontier State, Mormonism cannot be overlooked. The official name of the Mormon Church is the "Church of Jesus Christ of Latter Day Saints." This church started about 1830 and now numbers about 500,000 in the world. There are 450,000 in the United States, with 293,000 in Utah, 78,000 in Idaho, 15,000 in Arizona, 15,000 in Wyoming, and not more than 5,000 in the other States. The growth per year is about 10,000, including those baptized from Mormon families. The church is generally thought to be greater than these figures indicate. This impression is due, first, to its concentration largely in a single State, and the control thereof which results; and, second, to the unique missionary propaganda which the Mormons maintain.

There are about 1,400 missionaries in the field all of the time, 150 of whom are women. During their two years of labor their support comes mainly from relatives, the church paying only their return fare to Utah after the completion of their term of service. At present numbers of Mormon missionaries who were formerly in Europe are in this country, but when the war is over it is expected that there will be fewer than usual in this country and that there will be a special drive in European countries.

For the size of the propaganda it is remarkably ineffective. This is due to a lack of merit in Mormonism, even good missionaries being unsuccessful with it among intelligent people. Most of the missionaries are lacking in experience and education. It is probably true that the liberalizing effect of this missionary propaganda on the Mormon Church at home, due to the broadened outlook of the young

people who are sent on missions, is greater than the evangelizing effect on the world outside.

The results of evangelical missionary work in Utah so



	Members	Probationers	Scholars	Pastors	Property	Suport	Benevolences
SPANISH	1,420	554	2,615	2	$145,000	$2204	$884
INDIAN	600		596		19,700		
CHINESE	344	45	548	7	175,000	2,644	812
JAPANESE	1,227	522	848	20	160,000	9497	1,983
UTAH	1,704	119	3200	16	230000	13000	2,966

EXCEPTIONAL FRONTIER GROUPS

far have been largely the modification of Mormon principles and practice in certain important points rather than the conversion of individual Mormons to evangelical faith. The changed attitude of the Mormon Church toward education,

toward the United States government, and toward the Bible and Christian doctrine, has been largely due to the efforts of evangelical missionaries. In each case there has been witnessed a change for the better in Mormon teaching. Another effect of Christian missions in Utah has been to cause a good many of the Mormon people to lose faith in Mormonism. They become merely nominal members of the church while in reality they are agnostics, or even atheists. Because of the social, commercial, and political power of the Mormon Church in Utah they do not change their technical relationship with the church, but they have little or nothing to do with it. Few of them can be induced to attach themselves to any other church. Their children, however, constitute a fine field for evangelical effort. The difficulties of evangelical propaganda are due largely to the fact that it must work under conditions created by the Mormon Church.

The chief growth of Mormonism after reaching Utah, for many years was in immigration from Great Britain and Scandinavia. Nearly one fourth of the present population of Utah was born in these two sections. The success of the Mormon propaganda among these people was due, first, to the concealment of the non-Christian aspects of Mormonism; and, second, to the promise of material success, such as securing better wages, or of obtaining free farms. In recent years these two factors no longer operate to the same extent, and Mormon propaganda is not so successful. As a rule, Mormon converts are not now to be taken to Utah, but are expected to remain where they are. Thus Mormonism seeks to take its place as a world-wide and not a localized religion. At the present time a temple one hundred and sixty-five feet square is being built at Cardston, Alberta, for the use of the Canadian Mormons, and another seventy-eight feet square is being constructed in the Hawaiian Islands for the twenty-two thousand Mormons who live there and in New Zealand and the South Sea islands. Doubtless later other temples will be erected in Europe.

There must, of course, be some reference to polygamy.

About 1890 the Mormons were so impressed with the power of the United States to enforce its laws that the president of the Mormon Church, Wilford Woodruff, signed a manifesto permitting the discontinuance of the practice of polygamy. On this basis the prosecution of Mormon polygamists stopped and Utah was admitted as a State six years later. There is no doubt but that the manifesto was a subterfuge. Practically all the then existing unions have been maintained, and it is estimated on good authority that about two thousand polygamous marriages have been consummated since it was issued. Nevertheless, the practice of polygamy has steadily decreased. This is due chiefly to the forces of economic and social evolution, which render its continuance precarious. Polygamy flourishes mostly in the patriarchal period of human development and not in the manufacturing and commercial period. Moreover, the rise of the feminist doctrines, with their emphasis upon woman as an individual sufficient unto herself, has had its effect, for this doctrine is the precise opposite of the whole theory and teaching of Mormon theology.

There is no reason to believe that polygamy is a force to be reckoned with in this country in the future. But how soon the deeply embodied theological basis for polygamy may be eliminated from Mormon theology by the pressure of evangelical effort and public opinion it is difficult to say.

One of the chief reasons for the slow growth of the evangelical church in Utah is due to the fact that the majority of the non-Mormons going to the State are not connected with any church and are indifferent to any religion—sometimes indifferent to morality. The minority who are church members and exemplify the virtues of evangelical faith have not been sufficiently numerous to give a correct impression to the Mormons of what the Christian Church really is. As time goes on this condition will change for the better. Already the Christian Church in Utah is becoming stronger, more normal and indigenous. What the Home Mission Boards ought to do now is to equip their work properly with

creditable property and a well-prepared personnel. In general, it may be said that Utah is a "foreign missionary field at home" and that the proper attitude to take toward the Mormon Church is the attitude that our missionaries in other lands assume toward religions which we as Christians consider inadequate.

The Relation of Home Missions to the Development of the Frontier

The first Protestant sermon preached west of the Rocky Mountains was delivered in 1854 by Jason Lee near the present site of Blackfoot, Idaho. Since then, in most States the development of the church has kept pace with the material growth or outdistanced it. The acquisition of the Oregon Country came largely from the efforts of Mr. Lee and his colleagues. In the rapid development of Iowa, Nebraska, Kansas, and also of Oklahoma, the Christian Church was at the forefront. Not many years ago Dr. John R. Mott made the statement that the best response on the part of young people to foreign mission service came from the upper Mississippi Valley—a part of this same home missionary territory. Moreover, a great deal of applied Christianity has been put upon the statute books due more or less to home missionary influence; such, for instance, are the laws prohibiting the liquor traffic now to be found in nine out of twelve of the frontier States; and of the remaining three, Nevada and Wyoming are scheduled to vote on prohibition in the fall of 1918. Most of these States also have woman suffrage and laws for workmen's compensation, regulation of public utilities, the abolition of child labor, the minimum wage, the limitation of hours of service for women, and the initiative, referendum, and recall.

The West must now be depended upon as the source of supplies in members and money, not only for the extension of the church in foreign lands, but also for the redemption of the great cities. Thus, home missionary contributions to the frontier constitute an investment rather than a benevo-

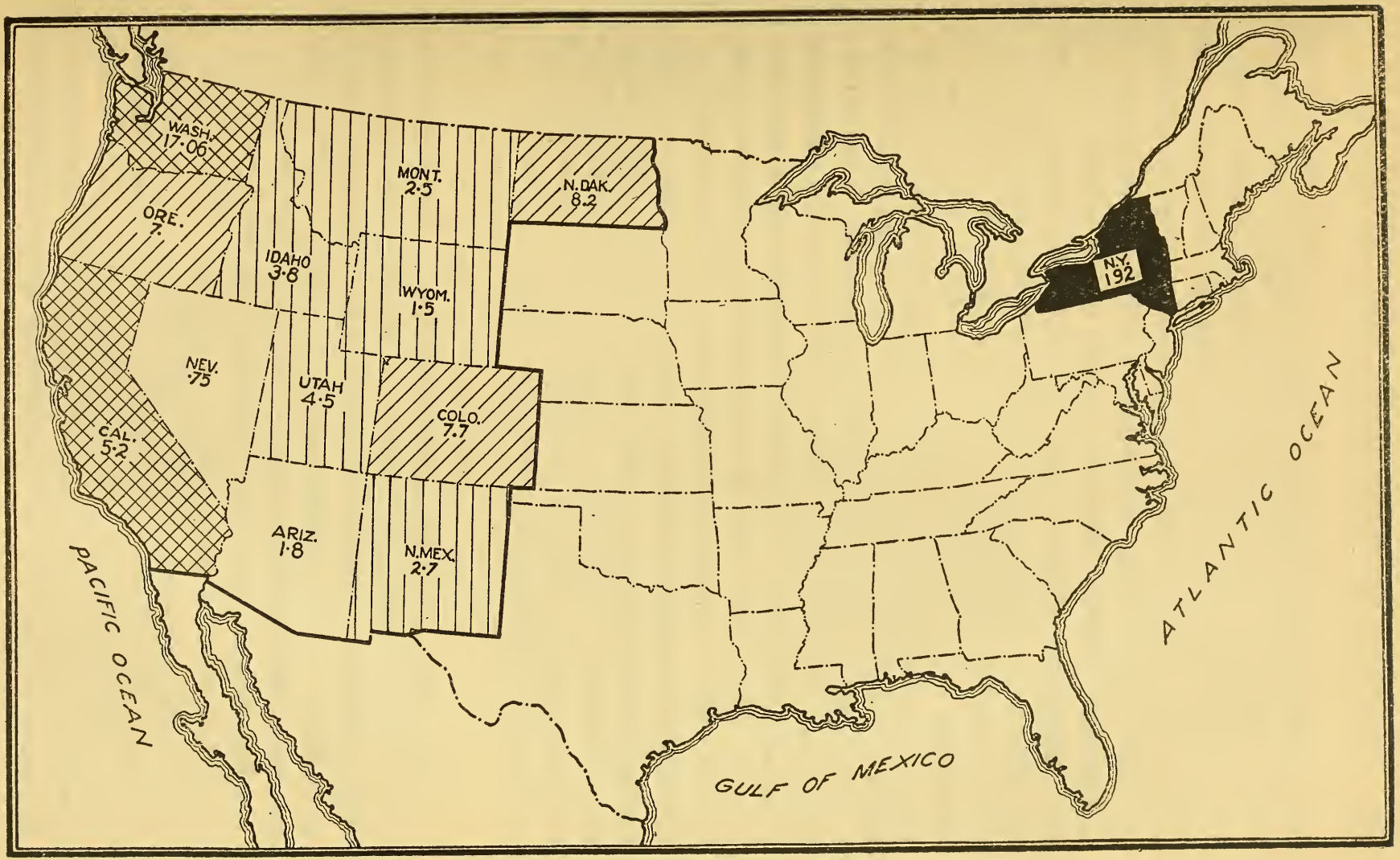
lence. A district in North Dakota illustrates this: Five years ago the district was largely missionary in character. Since that time twenty charges have become self-supporting and twenty new fields have been opened; these in turn will become self-supporting a little later. Contributions to home missions have increased thirty per cent, and to foreign missions fifty per cent, in spite of the fact that three of the five years have been characterized by partial or total crop failures.

It should be noted that as a rule the more self-reliant and ambitious of the population are the ones who emigrate to the West. They are not quite so amenable to institutional life and not so easy to get into a church organization, but when they do join a church these same qualities make them very valuable members. It should also be noted with regard to the appropriations of home missionary money to Western States, that these same States are owned in the East. Eastern capital controls the mines, the railroads, the timber, and the water power. Hundreds of millions of dollars every year are sent to the East in dividends and interest. In many cases the people who receive these vast amounts of money are absolutely indifferent to the social, moral, and religious welfare of the people through whose efforts primarily this money is made. It is in reasonable and proper response for benefits received that these people should make contributions to the social welfare of the Western States.

Exceptional Groups on the Frontier

the oriental

The Orientals present an interesting problem. Many years ago a large Chinese immigration set in, and these men were used in building railroads, in mining, as domestic servants, as laundrymen, and some went into mercantile establishments. Eventually the American labor unions raised such an outcry that the further coming of Chinese was prohibited, and of recent years their number has been decreas-



FRONTIER TERRITORY ADMINISTERED BY THE DEPARTMENT OF FRONTIER WORK OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH SHOWING DENSITY OF POPULATION PER SQUARE MILE

ing. Later on the Japanese began to come. They have greater qualities of leadership than the Chinese, or, perhaps more accurately, come from a somewhat higher class. They made very rapid progress in agriculture, industry, and commerce. The same outcry was raised against them as in the case of the Chinese, and under a so-called "gentlemen's agreement" between the governments of the United States and Japan, the Japanese are no longer coming. A few Koreans have come to this country, and more recently several thousands of Hindus. It is not likely that these elements will be permitted to become very much larger than at present, consequently the problem is a static one, and the effect of Christian service among these people is to be felt mainly in the countries in Asia from which they come rather than upon American life. Many of the Japanese Methodist preachers now at work in Japan were converted, and to a certain extent educated, in the Japanese Missions of the Pacific Coast. There are also a considerable number of flourishing Christian churches in China, the origin of which can be definitely traced to Christian missionary effort among the Chinese in California. Together with Hawaii, these Oriental missions may be regarded as one of the very best wedges for the evangelization of the Orient.

INDIANS

The Indians are gradually increasing. There are now about 350,000. Of these 70,000 are children under ten years of age; 60,000 are members of evangelical churches; 90,000 are adherents of the Roman Catholic Church, and 130,000 are as yet not identified with any church; of these 60,000 are in tribes where there is no opportunity to learn of Christ either from Protestants or Roman Catholics. The condition of the Indians varies greatly with their location and the property which they may have had. In some cases they are very poor; in others there are large amounts of money invested to their credit by the government at Washington. It is hard to tell which of these classes it is most difficult to

reach through religious effort. The help which comes to those more fortunate is not an unmixed blessing, for it tends to pauperize them and to curtail the development of industry; furthermore, there has always been a tendency on the part of the government to treat them too much as wards, and not to recognize their competency for citizenship when that is really a matter of fact. In the matter of education it seems wise to put Indian children as rapidly as possible in the public school or in reservation day schools. This facilitates the process of mixing them up with other elements of the population and preparing them to take their places as American citizens; and it has a lifting effect upon the parents as well. Nearly 700,000 acres of land are cultivated by Indians at the present time; 78,000 Indians are United States citizens, and almost as many read and write English. Somewhat over 60,000 children are in school, but 16,000 are not yet provided with educational facilities.

The work of the Methodist Episcopal Church among Indians is among the following tribes: Oneida, Onondaga, Ottawa, Saint Regis, Seneca, Mohawk, Chippewa, Blackfeet, Klamath, Lake Modoc, Nooksak, Paiute, Pomo, Potowatomi, Siletz, Shoshoni, Washo, Yukaia and Yuma. The work in several of these tribes is done by the Woman's Home Missionary Society. There are ten or fifteen thousand Indians in small tribes in California who are uncared for religiously, and for whom the interdenominational authorities would like to have the Methodists assume the responsibility. In general, it may be said that the Methodist Episcopal Church has not recognized the greatness of its opportunity with regard to the Indians, and is not now bearing its fair share of the burden incident to their evangelization.

SPANISH AMERICANS

In the five southwestern States of this country dwell about 1,000,000 people of Mexican and other Spanish blood. It is probable that about 500,000 of these were born in this country, possess American citizenship and are proud of it,

but do not speak the English language, and are inadequately educated. The fathers of many were in this country when we took the territory from Mexico in 1848. Others were in Texas when that country seceded from Mexico. Due probably to the great distance from the Eastern centers of our population and lack of missionary activities, they have been woefully neglected. It is a perfectly fair statement to make that our country has done vastly more religiously and educationally for the Spanish-speaking people in the Philippines and Porto Rico who came to us in 1899 than it has so far done for the Spanish people of the Far West who came to us half a century earlier. For instance, the public school system did not go into effect in the State of New Mexico until 1893. Education is the great need of these people, and *Christian* education at that. The best work that is being done among them by the Home Mission Boards is in the Spanish schools which they conduct. It is also necessary in the larger centers to have churches with parish houses well equipped for a variety of forms of social service. People of this sort in Texas are cared for by the Southern churches; those in Colorado by the Presbyterian Church; the responsibility of the Methodist Episcopal Church lies in New Mexico, Arizona, and California. In Albuquerque College the Methodist Episcopal Church has an institution doing good work for young men, but one which greatly needs additional equipment and support in order that it may enlarge the field of its activity.

In addition to this 500,000 people, it is estimated by border officals that 500,000 more Mexicans have come across the border to this country in the last six years. They are refugees from the troubles in Mexico, and those who are drawn this way by the shortage of unskilled labor, due to the war in Europe. There is great demand for these people to work as sheepherders, as section men on the railroads, copper miners, and as workers in the beet and cotton fields. They are well adapted to the climate, and have gone as far north as Idaho and Iowa, and as far east as Philadelphia and

New York. Regardless of when the war stops or whether the revolutionary troubles in Mexico cease, it seems to be certain that for climatic and for other reasons there will never be any fewer Mexicans in the United States than there are to-day; rather there will be more. These new Americans, as a rule, are very poor. Their ideals of sanitation and hygiene are elementary. About 80 per cent cannot read, and those who are educated are apt to have imbibed revolutionary ideas and to be against the state, the church, and the established order of human society. In marked contrast to the American-Mexicans, these people tend to congregate in towns and cities; 60,000 of them have their headquarters in and around Los Angeles. A very encouraging work has been developed among these people in Southern California by the Methodist Episcopal Church. The English-speaking Methodist churches and Epworth Leaguers there have shown a very generous interest in this work, and contribute about three quarters of the budget necessary to carry it on each year. A good church has been erected for them in Pasadena, and this should be duplicated many times in other centers. The most interesting institution is the Plaza Community Center with its Institutional Church in Los Angeles, for which $25,000 was appropriated from the Opportunity Fund of the Board of Home Missions and Church Extension. The plant will cost not less than $200,000. It will provide religious, medical, educational, industrial, and welfare facilities for the Latin-American population of Southern California, and its beneficent effects will be felt in at least two countries. The Spanish American Institute at Gardena, ten miles from Los Angeles, is an interesting industrial school for Spanish and Portuguese boys which is promising to become the Hampton Institute of the Mexican race. The work of the Board of Home Missions and Church Extension coordinates closely with that of the Woman's Home Missionary Society in its fine girls' schools at Albuquerque, Tucson, and Los Angeles and its social settlement house at El Paso.

Hawaii

Hawaii celebrates the centenary of the coming of the gospel to the islands, along with that of Methodist missions. A hundred years of contact with the gospel since the first Congregational missionaries began work has made it true that the native Hawaiian is no longer a missionary problem.

Our Hawaii Mission has work among the Japanese, Koreans, and Filipinos who compose two thirds of the people on the Islands. Besides this a fine English work in Honolulu is being done. This most strategic and most charming spot under our flag is to the Oriental "where the West begins." The Filipinos are most responsive to the gospel and have broken with Romanism. Koreans also readily accept our work with a deeply spiritual note.

The great problem is that among the Japanese, who outnumber the native Hawaiians four to one. They are, through birth and politics, getting a majority of the posts of influence. Buddhists are lavishly bidding for the Japanese youth, having built a $100,000 temple at Honolulu.

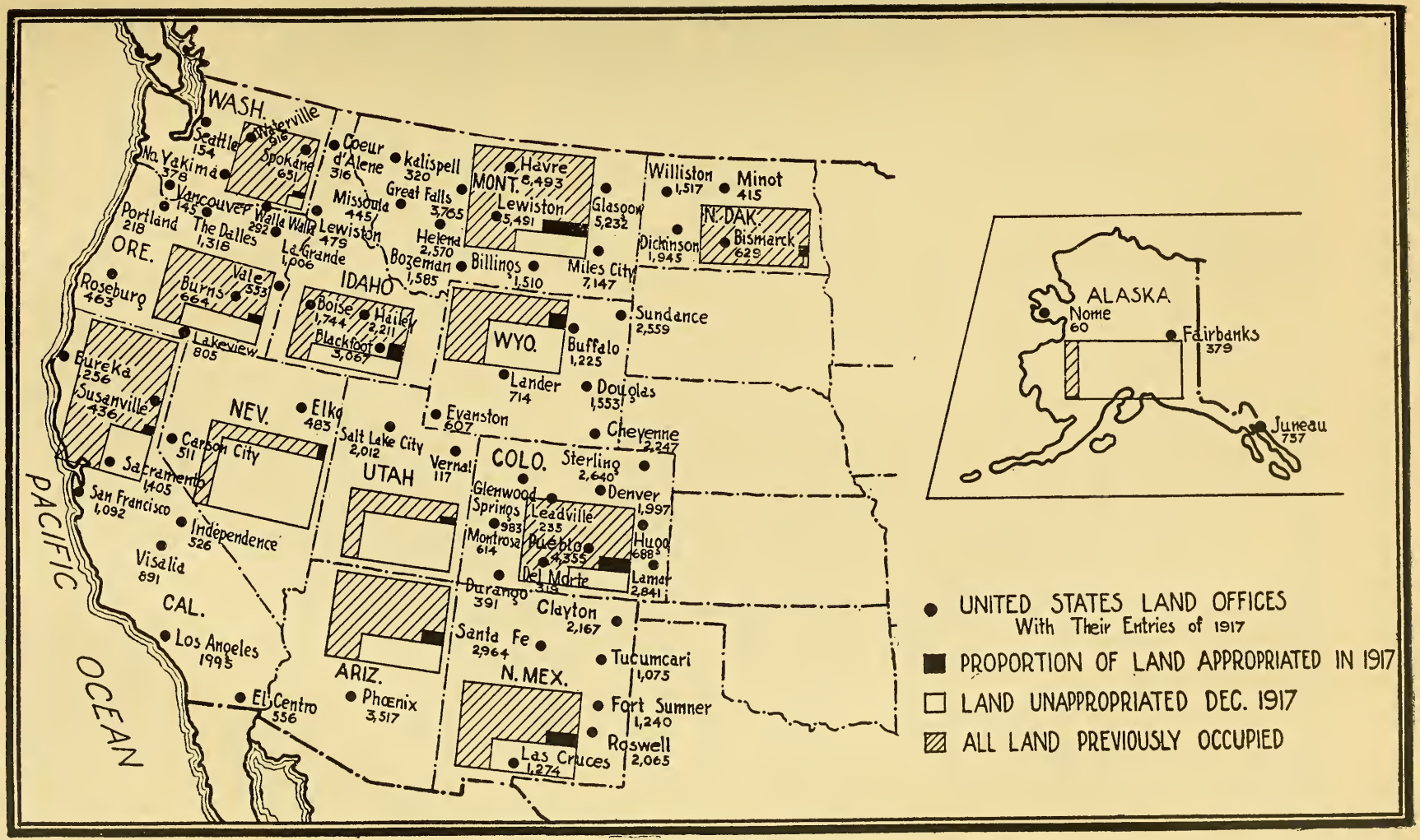
We have 22 churches and chapels in Hawaii, with 58 preachers and exhorters, 1,711 full members and 1,916 in Sunday school, and over 400 in day schools.

The Centenary Program calls for college-trained American citizens, native traveling secretaries for the respective races, with pastors, Bible women and institutional plants to wisely occupy the four islands assigned to our church in the local missionary comity.

The aim is to have increasingly all services in English as in the public schools. This calls for directors and workers trained in the United States with funds to approximate the cost of respectable standards of living in these islands of opportunity at the "Crossroads of the Pacific."

Alaska

The Methodist Episcopal Church puts into Alaska only about one twentieth the amount of money that is annually appropriated by non-evangelical work in that great terri-



LAND AVAILABLE FOR OCCUPATION IN FRONTIER TERRITORY

tory. It is not doing its share of the work there. The Woman's Home Missionary Society is doing fine work among the natives along educational, social, and welfare lines. The Board of Home Missions and Church Extension maintains pastors at five points. The superintendent of this work is one of the pastors. The English-speaking population is the objective. Distances between the points occupied are so great that meetings of the preachers cannot be held, and whenever the bishop visits the country he simply goes from one district to another as a district superintendent would do on the mainland.

The building of the new Alaska Railroad is opening up large wastes of country to settlements of this character. There is much agricultural land, while the mining interests, both in coal and copper, are yet in their infancy. Gold, which has made much of the Alaskan reputation, is still found in quantities. The fishing interests are of growing importance. Since Alaska has been in the possession of the United States, the income we have derived from it has been over $600,000,000 or more than eighty times the amount paid. The climatic conditions are quite similar to those in Scandinavian countries, and much of the permanent population is likely to be Scandinavian.

The number of points occupied by the Board should be materially increased. There should be a superintendent to give all his time to the work, and a traveling evangelist; each of these should be equipped with a gasoline launch, with a musical instrument, with Bibles and other literature. Ministrations of the gospel could thus be brought to numbers of fishing and canning settlements that are now wholly unevangelized.

The Centenary Program

The Methodist Episcopal Church has been and is by far the most successful frontier church. The Department of Frontier Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church has a strong

committee which has the best body of experience and tradition of any department in the Board. The policies evolved through its past history are the best obtainable to-day, and they need modification only in slight degree. The Centenary means most in a financial way to the Methodism of the great cities; next to the Methodism of the decadent rural districts; least to the frontier. For instance, the Centenary asking for the frontier area of Helena, which includes the States of North Dakota, Montana, and southern Idaho, is almost exactly the same as the Centenary asking for the Calumet region, which includes part of one county in Indiana. This is due largely to the more refractory character of the human material which has to be worked in the latter section. Nevertheless, the expenditures scheduled for the frontier are vital in order that the work now started may avoid the deterioration which has come about in some of the older parts of the country.

To do this it is absolutely necessary to provide from the beginning modern plans and competent personnel. The modifications of frontier policy which the Centenary makes possible are twofold:

1. The higher standards of life on the frontier due to the introduction of modern methods of transportation and communication, and the better mobilization of financial credit by which a town one year old may now possess public buildings as good as were formerly found in towns ten years old, requires larger initial gifts for the building of churches and parsonages and larger loans where these are necessary. The administration of the Board, and still more, the thinking of the church has been keyed to a figure of $250 as a gift for a church or a parsonage. While that figure is occasionally useful even yet, in most cases it must be doubled, at least, in order to be of real value. The rectangular church used purely for purposes of worship, with no special facilities for religious education or for social life, side by side with the modern, well-equipped, consolidated public school, is not much in demand. The Centenary gives the opportu-

nity to put in equipment from the beginning that is adequate, and thus by controlling community life, to avoid the pitfalls which have been encountered by rural workers in older centers.

2. Somewhat related to the above is the problem of overchurching. The little one-room church is a natural corollary of several churches side by side in the small community. Where there is only one church it is much easier to secure the type which is necessary for rural community service. This problem cannot be settled theoretically or rapidly, but the questions in the Centenary survey are framed to develop in every case whether or not there is a *real need* for the Methodist Episcopal Church in the locality mentioned. These concern the number of other churches to the population, their membership, the frequency of preaching services, and whether or not they have a resident minister. Unless there is need shown for the Methodist Episcopal Church, the Centenary asking is not permitted.

So far, the straight frontier work presupposes a population predominantly English-speaking, and with a background of evangelical thinking.

Exceptional Towns

When we come to the work in exceptional towns, such as railroad, mining, and smelting settlements, and lumber camps where a considerable part of the population is foreign-speaking, and where the intellectual and religious background is either sacerdotal or agnostic, much larger capital expenditures are required for the erection of structures which offer unusual facilities for social service; and in larger towns more money must be spent for the maintenance of staff workers as well. The Centenary for the first time makes possible the realization of ideals long held by leaders along these lines.

Distinctive Groups

Finally, the work among certain distinctive groups will

make large drafts upon Centenary appropriations. Our work among Orientals, Indians, Mexicans, and the Mormons has suffered to an incalculable extent by reason of poor equipment. In many cases the money appropriated for maintenance has been almost wasted because of inadequate equipment, while only the poorest, most illiterate and least influential part of the population has been touched. The Oriental and the Spanish-American have drawn an unpleasant comparison between the small and shabby structures designed for their use, and the large, fine, well-located buildings for English-speaking people. On the Indian reservations the churches are brought into competition with the United States government, which makes lavish expenditures for its schools, residences for agents, and other buildings. The church that is cheap and ugly is positively discredited by the contrast. In Utah the new Mormon churches are fine buildings architecturally; are splendidly furnished, and exceptionally good music is provided for religious services. Hence, the small and ordinary chapel, which may have had some place as a schoolhouse twenty-five years ago, but which now has to stand on its merits as a place of worship, is simply overshadowed.

The Centenary funds, by furnishing proper equipment for our work among these distinctive groups, will serve to secure the largest possible returns from the appropriations now made regularly to them.

Questions for Discussion

1. Why has the church a frontier to-day? What is it?
2. Describe the public land situation in the frontier. Also the irrigation projects.
3. State the chief characteristics of the frontier.
4. What special features complicate frontier church development?
5. In what ways is Mormonism a menace? Discuss its scope.

6. How have home missions entered into the life of the frontier?

7. Discuss the Indians; Spanish Americans.

8. How does the Oriental enter into the scope of home missions?

9. Compare Methodism's opportunities in Alaska with those in Hawaii.

10. What improvements in church work must be made in the frontier States?

11. How will the Centenary help in this respect?

12. In what way may we help in Christianizing the frontier?

II

THE RURAL CHURCH

CHAPTER II

THE RURAL CHURCH

Methodism's Rural Heritage

The rural church has been a part of the life of Methodism from its very beginning. Following the little groups of pioneers westward across the Alleghenies and Rockies, and finally to the coast, the Methodist Episcopal Church has pitched its tent wherever a handful of settlers made a clearing and built a home. The great number of these little settlements which had to be ministered to made the circuit system of the Methodist Episcopal Church one of the important living links between these people. All of these settlements where churches or preaching places were established were rural, although we are accustomed to refer to them as frontier communities. This fact indicates the complexity of the home mission problem, as a church may be both city and foreign, or rural and frontier, or city and frontier.

Many of these communities of other days have never ceased to be rural. Many rural communities to-day have not yet a church building wherein to worship God. Many rural communities having a church building or a schoolhouse where preaching is conducted do not have a resident pastor. While the farmer has been replacing his ancient farm tools with modern farm implements he has not yet used the same wisdom with reference to his church. He has in many places been satisfied to drive to church in an automobile and worship God in a building whose ramshackle condition would disqualify it for either garage or stable. Religious conditions which have resulted from the failure of

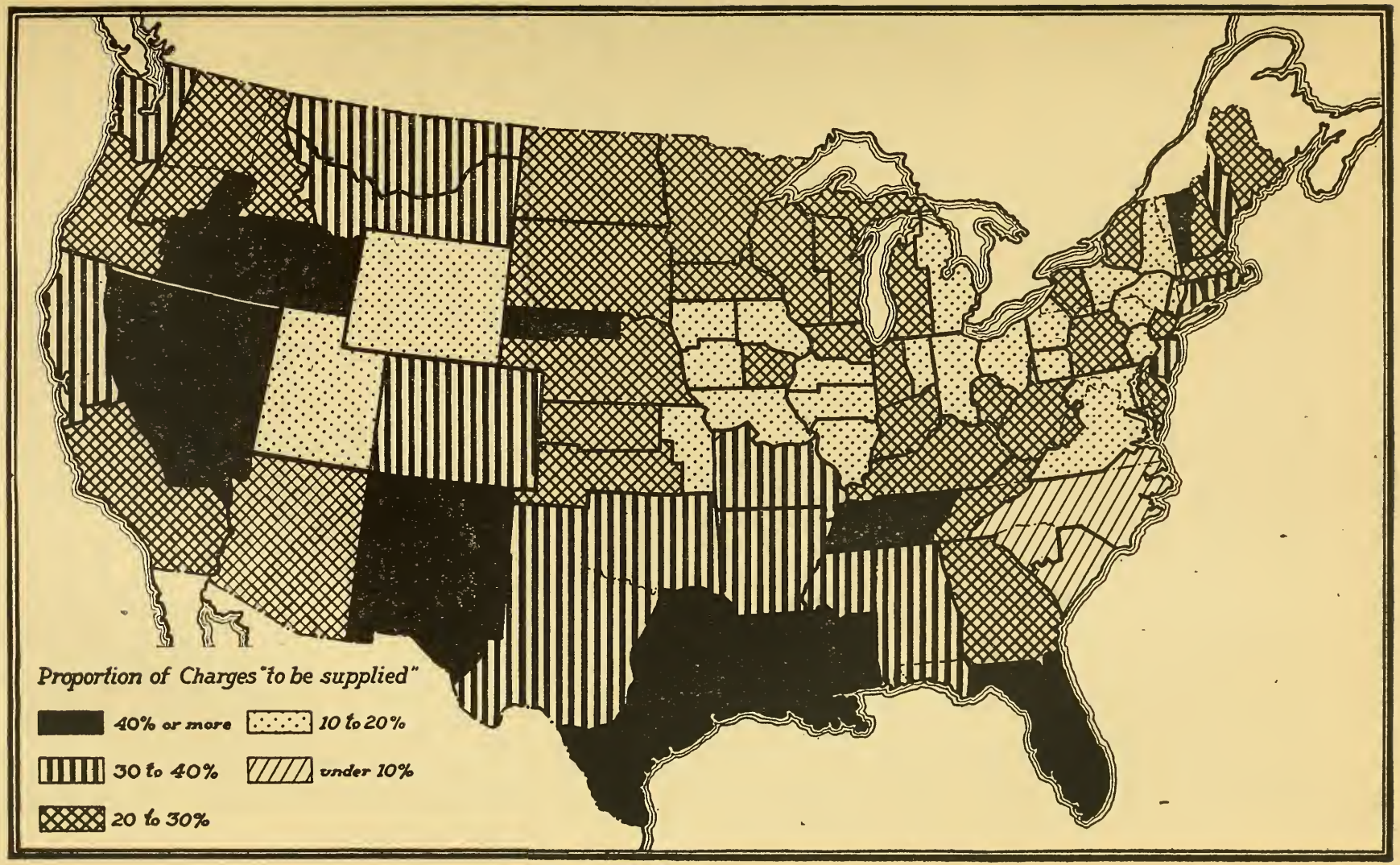
the church in the country to keep pace with other forms of advance have already caused a decay in rural life.

What Is Rural?

But what is rural? There are those who question whether "rural" means the open country or the village. By "open country" is meant a section where there is really nothing at all, not even what might be called a hamlet. If there are a half dozen houses, and a store, and a school—a community—it is called a village. Out in the open country the next building is a farmhouse. Good roads, automobiles, and the tendency to visit centers of activity all influence the people of the open country to go into the villages or towns for their recreation and worship. This has lessened the importance of the church in the open country. The great religious problem, as well as the life problem in general, is in the village where is the center of rural activity, where life itself is touched. The extent of this village activity center is seen throughout the church. In the West Philadelphia District of the Philadelphia Conference, 60 per cent of the Methodist Episcopal churches are in the villages or small towns of under 2,500 inhabitants. The same is true of the Saint Albans District of the Vermont Conference, while on the Juniata District of the Wyoming Conference the village and small town churches run up to 75 per cent.

Not All Agricultural

To many the term "rural" is synonymous with "agricultural." But the agricultural rural work is not the only type of work for which the Department of Rural Work of the Board of Home Missions and Church Extension is responsible. There are the coal mines of Pennsylvania, Ohio, Indiana, Illinois, and the West; the iron mines of the South and the North; the copper mines of Michigan; the oil fields of Oklahoma, Kansas, and Texas, the coke villages and the many other forms of small industrial communities engaged in extraction of minerals. Over 1,000,000 miners in



A SERIOUS PROBLEM FOR RURAL METHODISM

America, over half of whom are foreign born and who represent a population of at least 3,000,000, do not have adequate religious services in the great task of assimilating them to American ideals.

In the Coke Mission, in western Pennsylvania, over 100 mining and coke villages were discovered representing a population of over 70,000 people which had no churches in them of any denomination, and it is reported that in some of them religious services can be held in schoolhouses but four months in the year.

These communities are handicapped by the transient nature of the camps, poor adaptability of building needed to meet conditions in an agricultural or industrial village environment, company control in many cases of church building and program, poverty of wage earners, and transient type of population. All these conditions make a special demand upon the church not only to provide facilities immediately needed but also to preach a gospel of social justice and thrifty and wholesome living which will enable wage-earners to support their own institutions.

The Negro demands still another type of service. Much of the religious service of the colored folks is now a preaching once a month by an absentee pastor. Trained leadership must be provided which will gradually overcome the handicap of illiteracy, immorality, superstition, poor health, lack of thrift, poverty, debt, political and economic discrimination, and other handicaps under which the colored man now works. Methodism offers a program which has been tested and proven effective by the progress of the colored people in the New Orleans and other areas, and which has such a conspicuous illustration in the work being done on the Brookhaven District in Mississippi.

Fifty-three per cent of the population of the United States is found in communities of this sort, and it is here that some of the greatest problems and the most distinctive challenges of the Christian Church are found. The chief problem is that of indifference, due in some cases to isola-

tion and in others to the individualistic tendencies of rural-minded folks.

What a Rural Survey Revealed

A survey made on a Conference district, during the making of which a graduate student in rural economics spent nearly three months traveling over the district in an automobile, visiting every church and getting facts as to conditions not only in Methodist Episcopal churches, but also as to the interdenominational situation, revealed the fact that from the interdenominational point of view a very grave responsibility rests upon the Methodist Episcopal Church. It was found that there was very little interdenominational competition with organizations that represented a wholesome type of religious activity or cooperative spirit. In many places where interdenominational adjustments have been made, the spirit of willingness to get together and cooperate in a common religious organization was strong.

But general discontent with religious service now being received exists, and there is a demand for better things. The church is represented by men in its ministry unfitted for their tasks because of insufficient training, dissipation of efforts through too extensive fields, or through having to engage in other occupations in order to earn a livelihood. The schools, farmers' organizations, and other rural agencies are making rapid progress toward greater efficiency, but the church, the representative of the deepest spiritual things of life, in many places lags behind.

The Rural Home Mission Problem

This survey demonstrated that the home mission problem as related to rural life is a part of rural life as a whole. Dilapidated old schoolhouses, plasterless shell or log huts are no more conducive to live economic and religious conditions than are communities where, from a given point on Sunday morning, the sound of nine church bells can be heard all within a radius of a mile and a half. But the chief factor

in the problem is indifference to the religious problems of the community as a whole. This is due in some cases to isolation and in others to the individualistic tendencies of rural life. Religion is strictly individualistic. To so many of these people it is still in the near-primitive form of superstition. It is a thing that should be rather a magic help to an individual life rather than a practical uplifting agency for a community. There is no conception of social perfection. A list of the varieties of religion found in the district studied indicates the individualism still prevalent: Apostolic Holiness, Baptist-Free Will; Baptist-Missionary; Baptist-Regular; Baptist-United; Catholic-(Roman); Campbellite; Christian (often same as Campbellite); Christian Order; Christian Union; Church of Christ in Christian Union; Congregational (Welsh); Disciples; Dunkard; German Reformed; Lutheran; Mormon (few); Methodist (Episcopal) Methodist (Protestant); Methodist (Calvinistic); Nazarene; Presbyterian; United Brethren; United Brethren (Radical); others spoken of are Gravel Grinders, sometimes identified as Campbellites. Twenty-six Dumb Tonguers (who speak in an unknown tongue) and Holy Rollers, sometimes called Christians. Twenty-seven Russellites and Friends were also found. It is very plain that religion is a personal affair, either you have "got it" or you are damned eternally. Too often such faith has the only sure way to get to heaven. This places one, if he is of a different denomination, in an embarrassing position.

Some Contributory Causes

The particular section has apparently little to do with conditions existing in many rural communities, for on another district, in a section that in general is alive to all that is best in rural life and welfare, are found churches which are dying out or have been abandoned. In some instances it is purely the case of ancestral sinning in building too many churches in small communities in the years past. Time has not yet sufficiently reduced the number. To this

might be added the failure of those whose duty to the church is to support it adequately. There is on this same district a Methodist Episcopal church that has steadily declined for more than ten years, the building erected in 1870 with a seating capacity of one hundred and twenty-five being quite large enough to accommodate the thirty people who meet on alternate Sundays to hear the Word expounded. The forty-five members who represent twenty families, contribute one hundred dollars to pastoral support, which sum appears to be as fixed as the laws of the Medes and Persians.

Then there is the small country church which for various reasons has lost its constituency and cannot replace this with another strong and virile enough to continue its life and work. Other rural churches have been closed or are about to be closed as a result of the absentee landlord system. Tenant farmers are but temporary dwellers, and in a distressingly large number of instances have not actively identified themselves with religious work. The owners of the land, while getting their living from the farm, have usually seen fit to support the church in the town or city where they reside. This leaves the old and unpretentious church house near the farm to fall into disrepair, and the rapidly disappearing membership to meet the bills for current expenses and ministerial support as best they can. At length, for lack of people and lack of funds, the doors are shut and the church which once pointed the wayfaring man and woman heavenward becomes but an unsightly landmark or a storehouse for some farmer's grain.

Still other country churches are adjacent to a town which has larger and better houses of worship, and since a few miles more make little difference in these days of good roads and automobiles, families gradually drift to centers of population and so desert the country church.

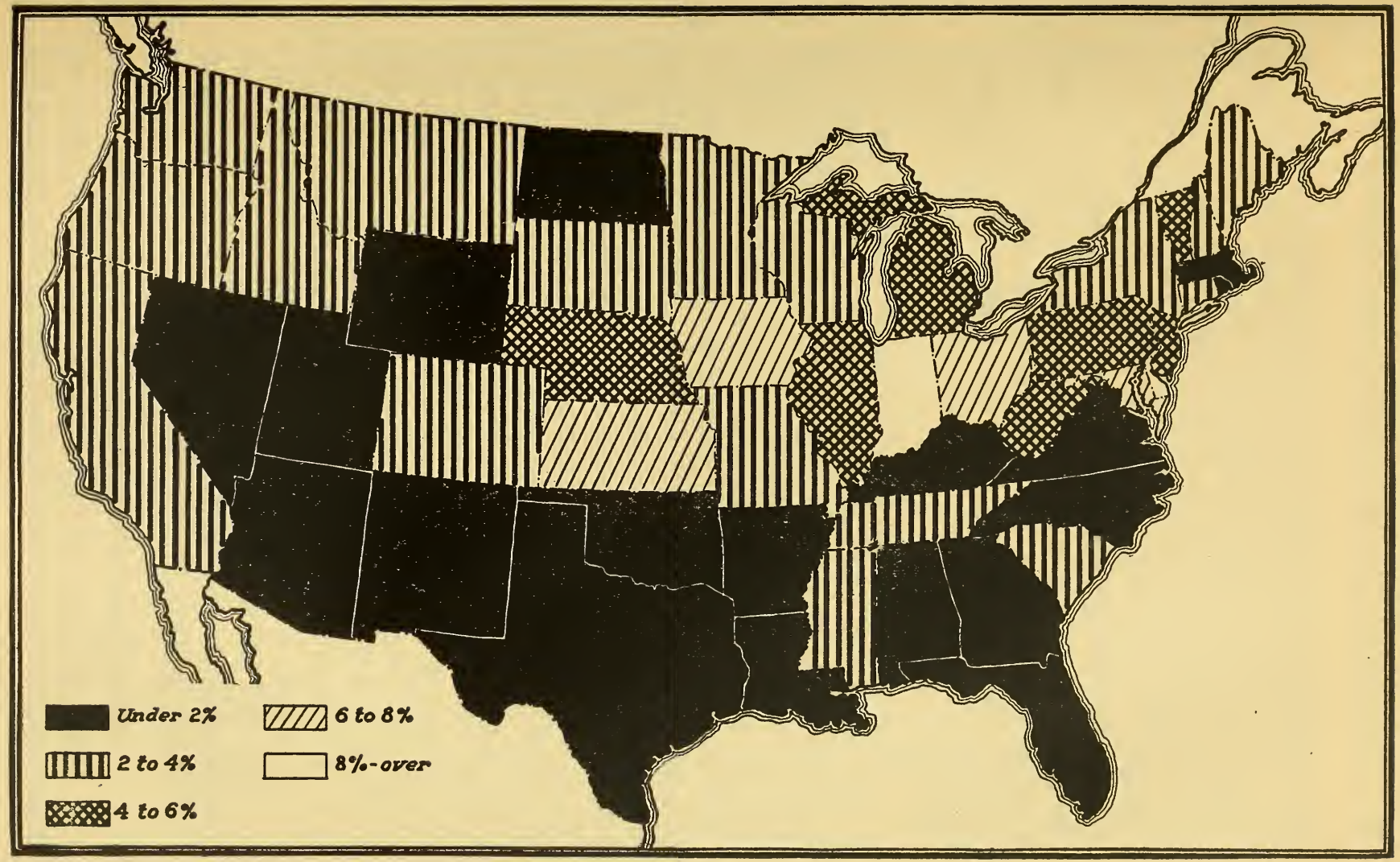
Apathy seems to be a prevailing difficulty in the isolated Massachusetts fishing village. The description of one such community reads like a page from The House of Seven Gables, which in turn was describing days long before its

writing. In the early days it was a whaling port from which thirty-five whalers went to sea. With the going of the whaling business there was little business left. It is now getting to be a summer resort, with only about one hundred and seventy-five or one hundred and eighty people there during the winter. A typical old-fashioned New England village, with houses close to the road, and hardly a sidewalk and each house with a backyard and garden. The interest of the people has always been the sea. *They have been a small, isolated community.* They do not like to see a dollar go outside of the community. The spirit of the larger vision is beginning to reach them, however, so they are doing more than ever before for home and foreign missions.

The Need of Rural Vision

The Methodist Episcopal Church has all through the years been at work in these rural communities. That it has not accomplished all that it might is not a matter for utter condemnation. Evolutionary processes are slow. The general acceptance of modern farm machinery was not brought about in a day. And since the church in years past held its mission to be that of calling men and women from the things of this life to preparation for a life beyond, any change of conception is slow of acceptance. That the church in the rural community should be the center of the life activities of the community is a somewhat new idea. Rural sociologists have touched upon it and some church leaders have held it as a dream, but its actual acceptance by the people who are "the problem" is only of to-day, and this not in any widespread territory. Yet yearnings for it are now seen in the longing of farm men and women for a better type of life.

When farm women are asked directly about their problems they generally reply in one of three ways. The first group, those who have been fortunate in environment and opportunity for broader living, are well content with the sweet, joyous country life. The second group, and by far



MEMBERSHIP OF THE METHODIST EPISCOPAL CHURCH COMPARED WITH STATE POPULATION

the largest one, are women who by labor and strictest economy raise their children, help their husbands in the monotonous task of wresting a living from the soil, who "stay by the stuff" night and day and growing prematurely old in a hand-to-hand struggle with a situation far too difficult for the individual to master. The third group of women are helpless and despairing over a lot which seldom can be changed. They would like to have change and enjoyment, excitement and life, but they do not know how to go about getting what they want, nor do they realize that fundamentally the solution rests with themselves. The day of vision is far off for these last.

What joy or hope does the farmer's wife receive on Sunday morning as she tries to keep a pew full of children quiet the while the minister discourses on the delights of the New Jerusalem? All week she has prepared three meals a day for hungry men, washed the dishes, washed and ironed the clothes, kept the house clean and orderly, fed the pigs and the chickens, helped with the milking, churned, gathered the eggs, pumped the water, taken care of five heating stoves besides the kitchen range (with two of the stoves upstairs). The poetic quotation from "The Old Oaken Bucket" (fifty feet down a well, waiting to be drawn up with a windlass and rope) is all lost on her. She is tired and will be glad when service is over and she can talk with the other women about storage tanks, hot-water boilers, windmills, hot-water or furnace heat, home lighting plants, gasoline-run washing machines, wringers, separators, churns, and vacuum cleaners. She wants to know the possibilities of sending Bill and Mary to college on the egg money—she does not want *them* to have the drudgery of the farm. What, besides the sermon, is the church going to give her that she may look to the church for guidance?

The Rural Church Member Challenged

Here and there there have been rural lay leaders who have seen the need of what the new day in rural life and wor-

ship is bringing. But the vision of church leaders, a few rural pastors and an occasional rural layman, will not bring to pass the full promise of the hope for a rural life centering in the worship of God and the teachings of Jesus Christ radiating out from the church into all the community, a service to the last individual according to his need. Along with the new vision and the present helpful developments in rural religious life comes a sharp challenge to every rural church member. The intense group spirit must be broken up. What odds is it to the Kingdom that we are Norwegian or Greek? That the Jacksons, Burns, and our family all came to Beaverville from Layton's Point back East? Will the Master give us rating as landlord, tenant, or laborer? Are the Baptists or Congregationalists or Episcopalians or Methodists each to have a special consideration when they listen to hear it said, "Well done"? Shall the non-churchgoer be classed outside the pale as we pray God's blessing on *our* family, *our* land, *our* stock, *our* church? Must the newcomer into the community establish a social status before we welcome him to God's house?

Are we as keen to have as well-qualified rural religious leadership as we ask in our industrial leaders? Do we aim to have a church thoroughly equipped for service to the entire community? Are we asking for a first-class ministry and paying for second and third class? Do we make it necessary for our pastor to put in half time at blacksmithing, farming, or shoe-cobbling in order to provide for the legitimate needs of himself and his family? Are we making our church plant available for community use?

A Sense of Rural Worth

The rural layman as well as the rural pastor must have a clear view of the fundamental aspects of the rural problem and broadly define the relationship of the church to that problem. The rural work in the church has suffered with so many other phases of rural life in having been outstripped in its progress during the past sixty or more years

by the suburban and city church. With rare exceptions it has given of its best to the leadership of city and suburban churches and has fallen so in the scale of public estimation that church officials and ministers themselves look upon being taken from the rural work as a promotion. Rural people have tacitly accepted this estimate of their own institutions by allowing their best pastors to be taken from them, and by moving from the country to the city when seeking for themselves better life. Loyalty to rural life must be instilled into people and leaders, and the rural work must be put upon a plane of equality with all other work in dignity and influence. The accepted tradition among farmers that they cannot have the services of the best of the church because of poverty, must be broken down.

Salary and Leadership

Without doubt the question of adequate remuneration for the rural pastor is a large item in the problem of bringing the best sort of rural ministry to the rural community. A recent study shows that out of a total of 18,307 Methodist Episcopal charges in America 12,004 are rural, in communities of less than 2,500 inhabitants. Of the total number of rural charges, 2,308 have salaries of $400 a year or less; 1,499 pay salaries of from $400 to $600; 1,905, $600 to $800; 2,093, $800 to $1,000; 1,799, $1,000 to $1,200; 2,027, $1,200 or over. On 373 charges no figures are available. These statistics include colored and foreign-speaking as well as English-speaking Conferences. A significant fact brought out is that there are more pastors in the $400-a-year group than in any other salary classification.

This situation creates an almost insurmountable difficulty. A college and seminary-trained young man who has some educational obligations to meet after the end of his days of training, cannot afford to go into a rural community. For he must have books; he must have some opportunity for seeing other sections of the country besides his own village. His wife enjoys pretty clothes as much as do the

wives of the trustees of the church. Frequently she is a college girl with all of the vision of the dreams of college days, but this is what she actually sees: Four hundred dollars a year and a square, bandbox-shaped parsonage, with a parlor carpet that shrieks at you the minute you open the door; a kitchen stove that gasses so that she must cook her meals with a wet towel tied around her mouth and nose, cracks under the front door that let in snow in the winter; a squeaky pump outside of the house which groans an occasional bucketfull of water up from the cistern; ice to break in the washbowl in the morning of a winter's day—and the four hundred dollars paid in such dilatory manner that even the joy of spending this small amount is lost.

Can we ever hope to have the rural minister paid an adequate salary? On the same district where such dismal conditions were found, a statesmanlike district superintendent has already brought to pass a considerable increase of salary for his ministers. This whole living problem involves an equity in rural and urban standards of living, the consideration of the rural pastor as in service equally as important as any other in the church by bishops, district superintendents, and ministers.

Living on the Job

The Knight of the Saddle Bag and the Circuit System of the Methodist Episcopal Church have been praised in song and story, and rightly so. For the combination was the great power of early Methodism. It is to-day in some places. Yet theoretically, no man can handle a community effectively if he spreads himself out over other places, and a circuit is always a stretched-out ministry. But the circuit system to-day is not nearly as widespread as some might think. An average of the Conferences shows the circuit charges to have from 1 to 4 preaching points. A Methodist Episcopal minister in central Tennessee serves twenty-one points, while a retired minister between seventy-five and eighty years of age in Oregon has a circuit of sixty-four

schoolhouses. In many places the circuit system can be done away with to advantage. Many of the circuit points could support a man if they were alive to the opportunity and challenge which the community offers to the leadership of the church. The rural pastor who is solving the problem of the rural community, which differs from that of his city brother fundamentally in the matter of organization rather than in the people, lives on the job. He is making the church a vitalizing and fundamental agency for rural redirection and the rural religious problem has responded so finely to the steady leadership of a wise settled pastor that the challenge is commanding the attention of the church. There are sections of the country, however, where the circuit system must be encouraged.

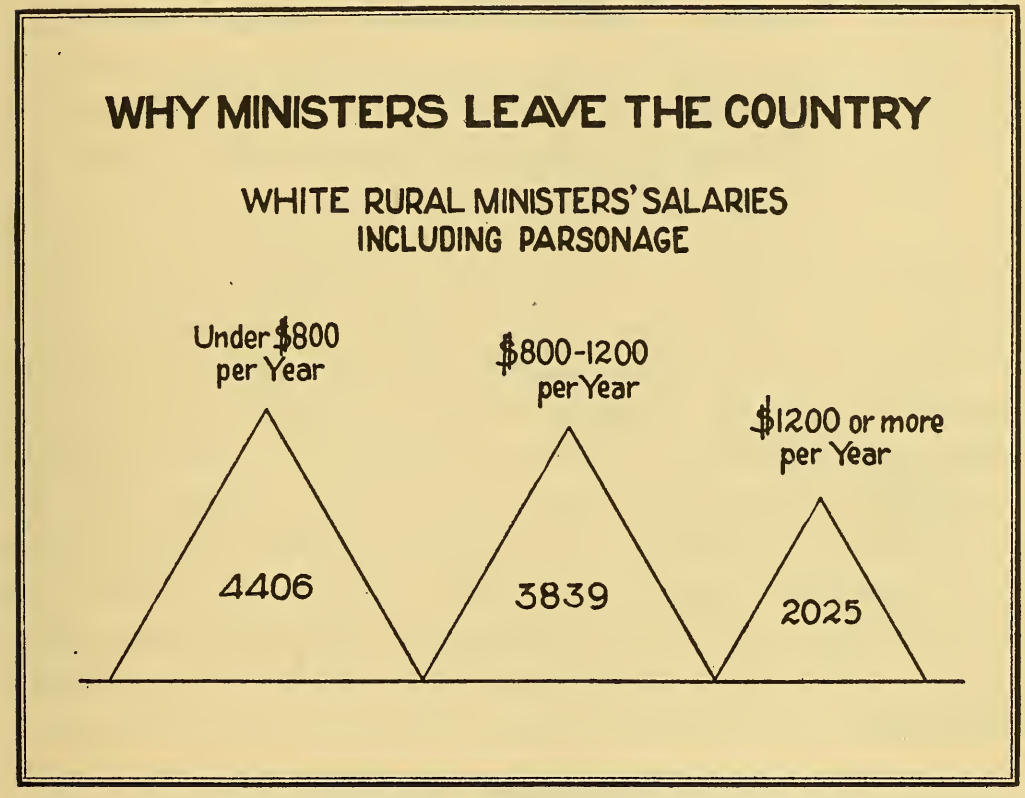
Larger results will accrue when the community rather than the ministry is the first consideration in making appointments at the sessions of the Annual Conferences. Of course this involves an *esprit de corps* among the leadership and ministry of the church developed on the assurance of a democracy of talent in the matter of appointment, promotion, and similar relationships. If a man feels that the acceptance of a $400 rural appointment forever places him in the $400 classification, he very justly might object to taking such appointment, and could not be blamed if he spent some time thinking how he might get an opportunity to "move." The Board of Home Missions and Church Extension should aid in supporting pastors serving charges now paying low salaries because of poor service or of undeveloped resources until they can be brought to self-support. The best ministers in Methodism should be found in the hardest places.

A great deal is written and said these days about the necessity of a long pastorate in city churches. The need is no less urgent in the rural community. A minister must be in a place long enough to become known, to know the people, to become a part of the community life, to be trusted in matters of judgment concerning community affairs, rightfully to grow into a place of leadership which will be recog-

nized and followed. There are some places where men have stayed a lifetime in a rural parish. They have thus become a dominating influence in the lives of most of the people who have been a part of the community during the years.

Is the Rural Field Missionary?

The development of the missionary spirit among the ministry in rural work is essential, and this in order that



they will work for those things which they recognize as lacking in rural life which they believe other communities enjoy. This raises the question as to whether rural work is really missionary work in so far as it has the task of bringing the whole of life to the rural community.

It is the task of the Board of Home Missions and Church Extension of the Methodist Episcopal Church to aid rural communities in the efficient development of the religious life they need to conserve the best elements of a safe

civilization. It must help to stimulate that love for the best things which unrestrained economic life is apt to lose. It must preserve that recognition of man's dependence upon divinity which is so essential an element in any civilization and without which civilization is apt to be hollow, false, and without an abiding hope to protect it from the deterioration which has marked pagan civilizations throughout all history.

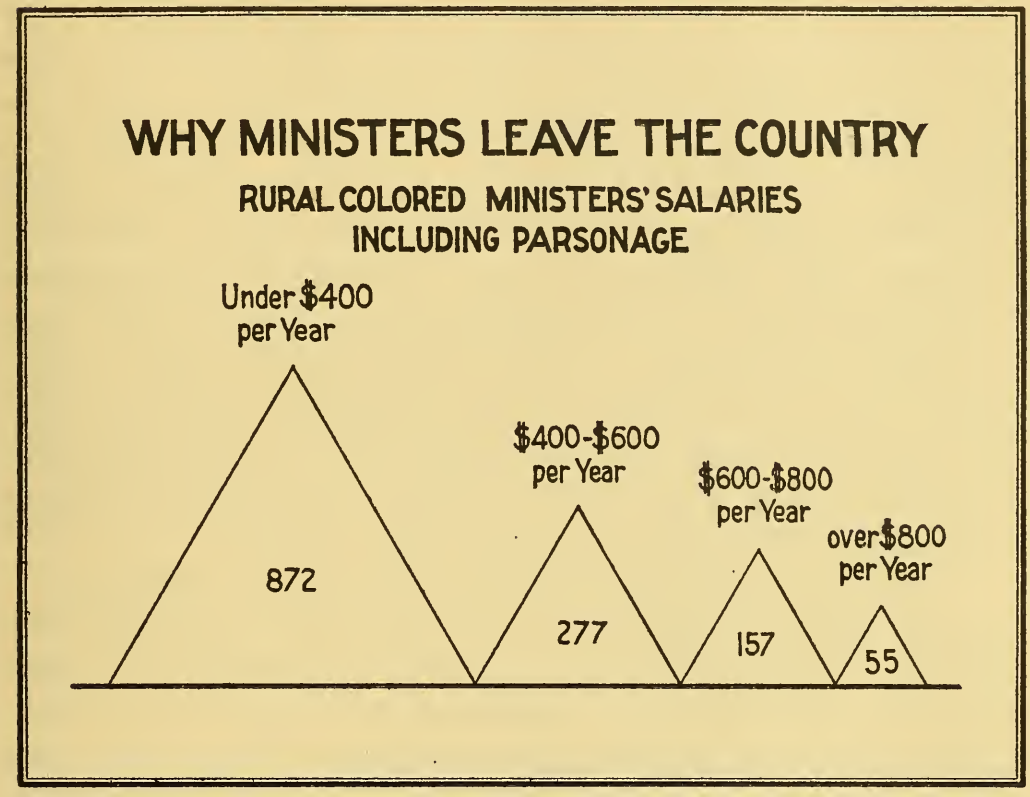
One cause for failure on the part of the rural church in the past has been its lack of emphasis upon life as a whole. It failed to recognize that a wholesome religious life will not be found in an inferior economic and social environment. All must be developed together. The church should be recognized as the great community leader in civilization.

The business of the church so far as rural life is concerned is to aid in bringing rural folk back again to that standard of dignity and importance they once held, and to bring to the uttermost corners of the open country those conditions which make possible the purpose of the Master when he said, "I am come that they might have life, and that they might have it more abundantly." The economic problems of the farmer have been largely solved. But the enrichment of rural life with wholesome forms of expression still awaits the leadership of the church. And unless the church performs its duty, increased wealth may lead to mean deterioration of the American people instead of becoming a blessing.

Some Necessary Adjustments

Better organization to meet changed conditions resulting from shifts in population must be instituted. Overchurching and interdenominational competition must be overcome. Lay leadership must be again encouraged. In meeting the interdenominational situation it is found that the union church is not favored by any denomination. It is self-centered and has no missionary viewpoint. Trading off—that is, a Baptist and a Methodist Episcopal church swapping the field in two different places, the Baptists to

give up the work entirely to the Methodist Episcopal congregation at A and the Methodist Episcopal church to give up the work entirely to the Baptist congregation in B—has proved successful. Federation is desirable where trading off or merging into one denomination is not possible. The weakness in this form of meeting the problem from the Methodist Episcopal point of view lies in the conflict be-



tween the principle of connectional organization represented by Methodism and the congregational polity resulting from federation.

The affiliated membership plan now in use on the Rock Island District is proving to be very successful. It appears to be specially suited to all communities in which Methodism has the predominant responsibility, but which contain members of other churches who do not care to give up their membership in their own denominations. It is a distinct contribution to the solution of the problem of interdenomina-

tional competition because it does not destroy the connectional organization. The result of the affiliated membership plan is awaited with interest.

Training a Rural Ministry

When all is said, the success of a rural pastorate depends upon the rural pastor. He must be rurally trained for his task. The sending of young ministers to rural communities for their first parishes as a sort of training for city work, has gone on almost indefinitely. The young preacher has gained some experience, the church in the country has learned the virtue of patience, but it is doubtful if successive pastors of this sort have left anything very definite in the life of the rural community. To-day the need for a specially trained rural minister is seen. To meet this demand an adequate system of recruiting and training for the rural ministry is necessary. This is being met in part by the chairs of rural sociology in our theological seminaries and the rural institutes and conferences held by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

But the need is greater than the supply. Hundreds of leaders must be trained for the complex task of present leadership. Supplies must be displaced by trained men in full standing in Conference relationships. The vision of the great task to be performed by the minister in the rural community must be given to those who are still thinking in terms of church life of a generation ago, and a challenge must be given to the young life of our colleges to enlist themselves in the service of rural people. The service rendered by the rural pastor is as necessary to American civilization as that which is done in any other part of our social organization. With the proper recognition of the opportunity for both Kingdom and community service in the rural pastorate he will enter the rural community with that same enthusiasm that has characterized thousands of volunteers for foreign service. The challenge is a commanding one. The church is

beginning to create the motive, the spirit and the power of leadership in the rural church. It is not only preaching, but is also equipping its Sunday school for a modern religious education. It is also cooperating sympathetically with every movement for scientific home-making, for lightening the work in the farmhouse, for the bringing of music and literature, the right kind of recreation and social life, within the reach of every member of the community in terms of his or her own special needs.

Cooperation with the Government

The results of a small investment by the Board of Home Missions and Church Extension of the Methodist Episcopal Church in work being done by District Superintendent M. T. J. Howard, one of the leaders in the development of the rural Negro communities of the South under Bishop W. P. Thirkield's leadership, are seen in the following quotation from his report for the Brookhaven District of the Mississippi Conference at the Annual Conference:

"In addition to food conservation, the leader in demonstration work gave special attention to increased production, working together, and health preservation. His report showed that he traveled 220 miles, visited 12 churches, organized 15 clubs, as follows: 3 tomato, 3 potato, 4 corn, 4 poultry, 1 industrial and economic. For this work he was paid $25 a month, traveling expenses being paid by those whom he served. The leader in charge of women's club work was to give public demonstration of food conservation. Her report showed that she traveled 263 miles by rail and 73 by team; worked two months, gave public demonstrations, reached 1,400 housewives and canned personally 2,488 pounds of food. For this work she received $25 a month. Her board and traveling expenses were provided by the communities in which she labored. As a result of this cooperation and of other activities on the part of the district superintendent, over 8,000 pounds of meat and 50,000 pounds of canned goods were saved. Five hundred and

fifty-five boys were enrolled in corn and other clubs and 263 girls in tomato-canning and poultry clubs. Rural reading clubs were organized and plans made for the purchase of forty acres of land to be used as a district headquarters and as a place for a retired ministers' home. On this land will be carried on agricultural demonstration activities and will be located the rural folk High School for colored people."

A Rural Church Program

It is the rural church with a program that wins. In response to repeated calls for a program for rural churches, the Department of Rural Work of the Board of Home Missions and Church Extension, in cooperation with bishops, district superintendents, and pastors, has prepared the following outline.

1. Survey of at least one point or charge. Point to be selected according to its availability for a community program. When the district is divided into parishes the entire parish should be surveyed.

2. When the survey is completed, locate the home of each member of the Methodist Episcopal Church, and of all who prefer the Methodist Episcopal Church, and all who have no church preference, on the map that will be furnished you, by dot or small circle. These dots or small circles should be numbered to correspond with the cards containing the names of the occupants of the homes, and such other data as may be gathered in making the survey.

3. Work for a banner Sunday school in every church the year round. Introduce the Partnership Plan gotten out by the Board of Sunday Schools. It will greatly increase the offerings of your Sunday schools to the Board of Home Missions and Church Extension, the Board of Foreign Missions, and the Board of Sunday Schools. The money secured in this way will apply on your regular benevolent apportionments.

4. Work for the raising in full of all apportionments in benevolences.

5. Introduce the disciplinary financial drive for each church.

6. Organize a Family Altar League. If you are not familiar with this organization, inquire of the district superintendent. We must make an effort to cultivate family religion.

7. A home improvement campaign some time during the year, probably during the spring.

8. A campaign for the improvement of every church property, as follows:

(*a*) Clean up every churchyard and burying-ground.

(*b*) See that every church building is painted.

(*c*) See that windows, stoves, furnaces, seats, papering, everything needed to make the building comfortable and attractive, is in good condition.

(*d*) Plant trees where they are lacking. Landscape the churchyard. Set out shrubbery. Plant flowers in the spring. Keep the lawn properly mowed.

(*e*) If your churches are in villages or communities where the effort would be justified, lay out tennis courts, croquet grounds, basket-ball grounds, etc.

(*f*) Toilets in the churches or in the churchyards so located and beautified as not to be offensive.

(*g*) Horse or automobile sheds where necessary.

(*h*) Coal or woodsheds at every church.

(*i*) Parsonages comfortable and habitable, with lawns well kept and landscaped.

(*j*) Keep cemeteries in good condition. Organize a cemetery association, if necessary.

(*k*) Individual communion cups. Communion table and linen.

(*l*) Methodist Hymnals in every church.

(*m*) See that property is properly insured.

9. Make your churches the center of the social life of the community. Plan social functions for your young people. Organize boys' clubs. Keep something doing in your churches all the time. Make much of the great religious

festivals, such as Christmas, Easter, etc. Cooperate with other agencies in community organization.

10. A rural study class in each church for training leaders for conventional church work and for leaders of community service. Special evening courses during the winter have been found profitable.

11. Develop all phases of evangelistic effort recommended by the Department of Evangelism of the Board of Home Missions and Church Extension. Write for literature.

12. Take an active interest in Farmers' Institutes and other rural organizations. Attend public sales, that you may meet strangers and become better acquainted with the men of your community. Take a farm journal.

13. If no adequate library exists, introduce the circulating library that can be secured free of cost from the State university, or State library in most States.

14. It may be profitable to arrange a course of lectures on "Good Housekeeping," "Farming," etc.

15. It would be well to invest in a stereopticon. Slides can be secured at a nominal cost. Many can be secured entirely free of cost. You can make these stereopticon lectures highly beneficial. Write to the Rural Department, Board of Home Missions and Church Extension, for information as to sources of illustrative material.

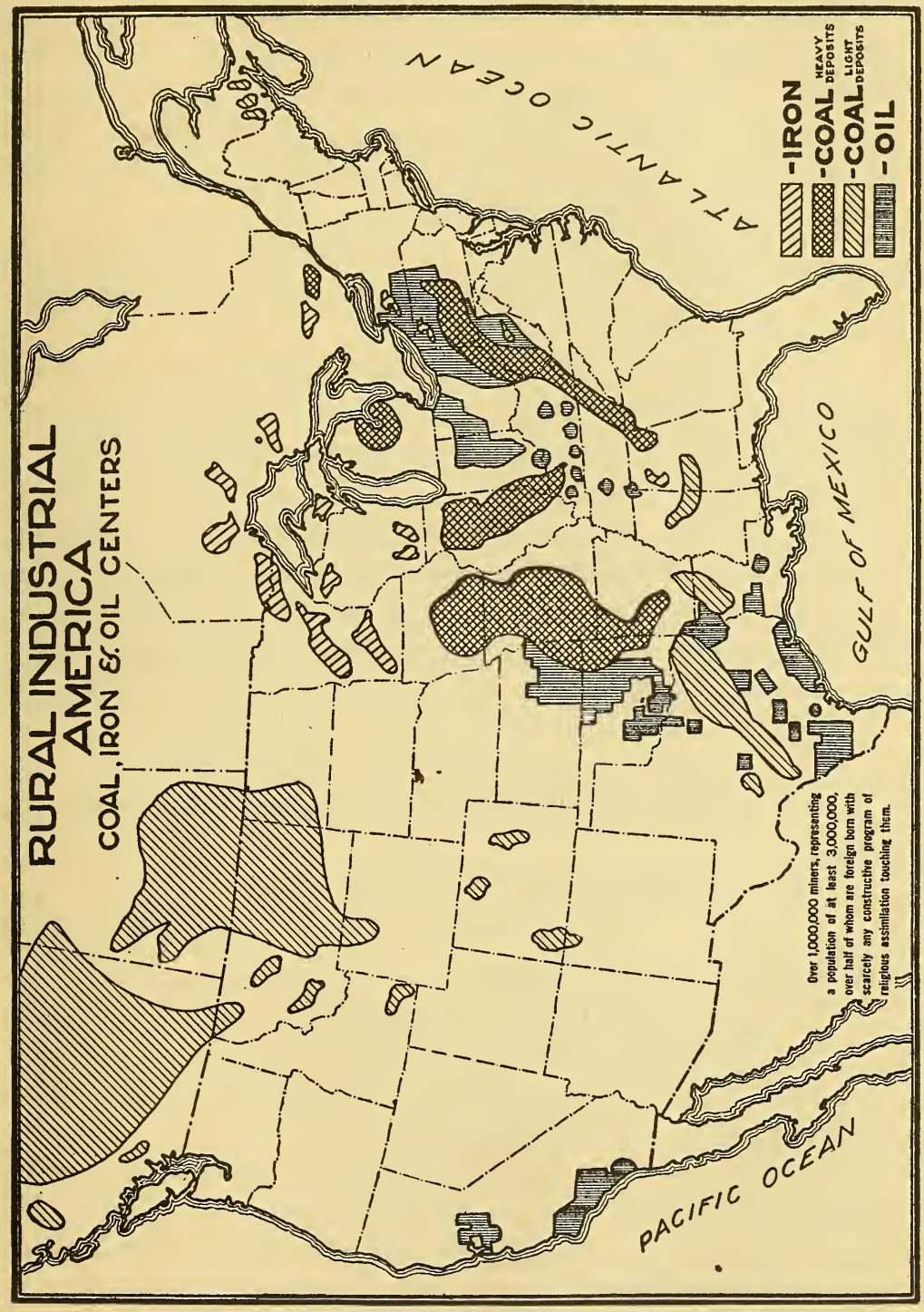
16. During the summer vacation organize a Religious Day School. Such a school can be conducted profitably for a period of from two to five weeks. The Bible should be the chief study in the Religious Day School.

17. Divide your entire parish into sections. Have a superintendent of each section, whose duty it shall be to report to you the names of the new people who may move into the community, the names of the sick, and all other matters of importance with which you should be familiar.

18. Organize a pastor's visiting committee of from six to ten women in each church community, to visit at least one afternoon each week, under your direction. Special effort should be made where a tenant or other transient popula-

tion should be reached. In this way the poor, the sick, the strangers, and the shut-ins will be given proper attention.

19. Organize a band of personal workers in every church, whose duty it shall be to seek out those who have not


RURAL INDUSTRIAL AMERICA
COAL, IRON & OIL CENTERS
ATLANTIC OCEAN
GULF OF MEXICO
PACIFIC OCEAN
-IRON
-COAL HEAVY DEPOSITS
-COAL LIGHT DEPOSITS
-OIL
Over 1,000,000 miners, representing a population of at least 3,000,000, over half of whom are foreign born with scarcely any constructive program of religious assimilation touching them.

NOT ALL OF THE RURAL FIELD IS AGRICULTURAL

affiliated with the church, and to give you any valuable information that you may need concerning the spiritual state of those with whom they may come in contact.

20. Select a few silent workers in each church, who shall befriend the poor, the neglected, the sinful, and those recently saved, with a view of helping them up in the community. These workers should be selected without the knowledge of anyone but the pastor, and should work under his direction. Just a little personal attention will often start a man on the highway of salvation.

21. Use all righteous means to lift your community and your entire parish up to the highest state of moral, industrial, social, and spiritual efficiency.

22. Above all, determine to make your sermons on the Sabbath scriptural, spiritual, and inspirational. No secular theme should be allowed to sidetrack a gospel message on the Lord's Day.

23. For the sake of greater effectiveness in community action, let all ministers on the district work together at some time, previously agreed upon, under the direction of the district superintendent in accordance with plans formed by an interdenominational comity committee, for the following:

(*a*) A county farm bureau in each county.

(*b*) A county welfare bureau in each county.

(*c*) An effective community organization in every community.

(*d*) A county library system in every county.

(*e*) Boys' and girls' club work of such kinds as are adapted to local conditions.

(*f*) Community health campaigns.

(*g*) Home economics campaigns.

(*h*) Care of the unfortunate classes in county homes, lockups, jails, insane asylums.

That a program is needed does not need to be argued. The first essential, however, is the making of a survey. This may be done very simply. The Department of Rural Work of the Board of Home Missions and Church Extension of the

Methodist Episcopal Church has issued a "Rural Home Survey" which can be used to secure the data absolutely necessary for beginning the work.

On a number of Conference districts promising rural charges have been selected by the Department of Rural Work with the aim to assist it in reaching the highest possible efficiency. Here trained rural ministers are assisted both financially and with guidance by the Board. It is hoped through this help in special places to develop a large number of rural churches to recognized leadership in the community. As rapidly as such charges attain desired standards, the help will be transferred to other charges.

Rural Ministers' Association

The Rural Missionary Society is helping to coordinate and assist financially the Rural Work of some Annual Conferences. The purpose of such societies is to assist in maintaining and extending work in needy and hopeful fields within the bounds of the Conference.

In the Rock River Conference about twenty preaching points receive help on the pastor's salary each year. The organization is also responsible for stimulating interest in the best things of rural life.

The North-East Ohio Conference Rural Ministers' Association is the outcome of a feeling of need for fellowship and inspiration of the men in the rural ministry. It serves as a clearing house for the best plans and methods in rural church work.

At the Annual Conference each year an exhibit of rural church work has been prepared and set up by this association. An exhibit secretary collects the best available materials during the year and every rural pastor is urged to bring pictures, charts, parish surveys and maps, advertising samples, and other material for the exhibit. The Exhibit room is the headquarters of the rural ministers during the Annual Conference and the exchange of ideas and plans is frequent and beneficial.

The Association is granted an hour on the Conference program, and each year some expert in rural church work has been secured for an address. The most profitable session was one in which six ministers of the Conference told briefly what they had accomplished in the rural field. On one occasion a banquet was held by the Association with the presiding bishop as speaker. Informal luncheon conferences are held and an effort is made to discover the rural ministers who are working along constructive and modern lines.

There is a secretary of the Association in each district whose business it is to collect and forward exhibit material to the exhibit secretary. In addition it is the duty of this secretary to discover promising rural pastors in the district and encourage them to make the country their lifework. It is the particular work of each district secretary to see to it that the work of the rural church is given consideration in the District Conference program.

The results of this effort are difficult to measure. The main result is the rapidly changing attitude of the rural ministers toward their work. Many rural pastors are catching a vision of the opportunities in the rural parish and many are dedicating their lives to this field. There is a group of men in the North-East Ohio Conference who have determined to give the best of their years to the rural churches and their determination and efficiency are due largely to the Rural Ministers' Association.

A Department of Rural Work

The day of the rural church is dawning. The last General Conference of the Methodist Episcopal Church, May, 1916, in providing for the Department of Rural Work also stipulated what its task should be. With the whole church back of this program, another generation will see the life of our rural communities all full of the hope of the Son of God. The task of the department is:

To make surveys in rural church fields in order to ascer-

tain their resources and needs, and to determine the centers where permanent church enterprises might be established which would serve the whole community.

To apportion such funds as may be appropriated for this purpose to strategic centers widely distributed throughout the country for a given period of years and thus to demonstrate the service such a church enterprise can render.

To recommend to the responsible organizations cases where denominational exchanges should be made and where cooperative or federated plans could be worked out to prevent overlapping by competing denominations, and also to point out where churches of our own denomination should be united.

To promote the study of rural sociology among our ministers, and in our colleges and theological schools, and to plan complete courses of study in our denominational colleges for the preparation of those who catch the vision and feel the call to life work in the rural field.

To cooperate with the allies of the church in the great task of improving the economic, social, educational, and religious life of the people in the rural sections.

To have such further powers and duties as will help to keep our church fully abreast of the best thought and expression of the day concerning rural life.

Methodism must ever remember that her heritage is rural; that over 12,000 of her 18,300 charges are in communities of less than 2,500 inhabitants; that her strength is recruited to-day in her rural churches; that her ministry and the leadership of the nation come from the country. Let those who have come from the country remember the source from whence they have come, and in their planning for the larger service the church must render to the present and coming generations they must also remember to guard and provide for the welfare of the rural church in the hour of its crisis. If this is not done, Methodism will lose her opportunity for service both in city and country. If it is done, Methodism will continue to rest on a firm foundation of

loyalty and true religious life and will be in a position to reclaim not only the great cities but the world.

Questions for Discussion

1. What part has Methodism had in ministering to rural communities?
2. What is meant by "rural"? Illustrate.
3. Describe the results of the Rural Service Study? What do you know personally of rural conditions?
4. State the Rural Home Mission Problem and discuss some contributing causes.
5. How may one get rural vision?
6. Show how failure to retain a sense of rural worth has handicapped rural church work.
7. To what extent are salary and leadership related? How well are rural Methodist Episcopal ministers paid?
8. Compare the circuit system with the resident pastorate.
9. Where shall we get a trained rural minister?
10. What would you put into a rural church program?
11. How may rural ministers' associations help develop rural consciousness?
12. Describe the aims of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

III

THE IMMIGRANT—A CHANGING PROBLEM OF HOME MISSIONS

CHAPTER III

THE IMMIGRANT—A CHANGING PROBLEM OF HOME MISSIONS

The problem of immigration as viewed by America is to-day a disconcerting, shifting, and changing problem. Every year new and more complex conditions arise. Within one decade alone the type and racial characteristics of the immigrant have entirely changed, and the methods and plans of home missionary forces have been established, revolutionized, reestablished, and revolutionized again.

The "Earlier" Immigration

In the comparatively recent years when English, Scotch, Celtic, French, German, and Scandinavian families flocked to America as home-seekers the process of assimilation was practically imperceptible. American ideals soon found root in the minds of these people. The Scandinavians particularly have distributed themselves in just such sections of the United States where they are of the most economic value to the country in the production of food supplies.

On the landing of these immigrants, known as the "earlier" type, our country aided them by protecting them from exploitation. But our temporary responsibility soon ceased and millions of people of the best stock of northern Europe melted into the great American democracy and became an integral part of the nation of their adoption. Those were the halcyon days for the immigration officials.

Methodism Helps

The church found a comparatively easy task in meeting the spiritual needs of these immigrants that logically came within her influence. Roman Catholicism kept pace with the

Celtic-Irish influx and Protestantism made remarkable strides in caring for the other British peoples, as they did also for Swedes, Danes, Norwegians, and Germans. In all of this work Methodism stood in the front rank. She met the immigrant at Ellis Island; she cared for his temporal needs until he was self-supporting, and later built churches for him, and even in some cases published religious journals in his own tongue. This was the extent of the task of the Board of Home Missions and Church Extension in Americanizing and evangelizing the alien.

The spirit of Methodism is intensely democratic and this great denomination is peculiarly fitted to develop an environment and create favorable conditions for the betterment of the people within her borders irrespective of race or color.

In the days of the "earlier immigration" the point of contact between the church and the stranger was easy to find. Home life in the case of each nation was much alike. The newcomer was of high intelligence, thrifty, progressive, and adaptable. There existed little or no racial and political prejudice.

The "Later" Immigration

Rapidly and steadily there has been a radical change in the flow of immigration, which increased in volume up to the time of the outbreak of the present world war. The change was most marked in racial type, and the new immigrant presents not only a complex problem to our national legislators, but constitutes a new and tremendous challenge to the church. The new peoples have been coming from Southern Europe and include also the whole range of the Iberic division of classification, such as Spanish, Portuguese, and Basques.

Illiteracy Thwarts Home Missions

The first point that constitutes a difficulty for the church in coping with her responsibility, is the illiteracy of the new

immigration. Where there is illiteracy on the part of even one party, prejudice and mutual misunderstanding are likely to result. There is less of common ground in any relation, and greater divergence of thought. Until the church understands the character and customs of the heterogeneous peoples coming to our shores to engage in unskilled labor, she cannot be a channel of enlightenment to them. Methodism, however, is changing her methods of approach, and is adapting herself, but the Board of Home Missions and Church Extension is sadly handicapped in launching a comprehensive program, devised on progressive lines, because of the lack of interest and support on the part of the rank and file of membership of the church.

Tenement Life, Another Difficulty

The tendency on the part of Italians, Greeks, and others of the later type of immigrants to crowd into city tenements, where they preserve old ideals and traditions, constitutes a further difficulty that has to be met by Protestants in an attempt to do for the southern European what has been successfully accomplished for the Teutonic, Anglo-Saxon, and Scandinavian immigrant.

Diversity of Language, and Irreligion a Further Barrier

There is a diversity of languages spoken and very generally a religious background—a product of Roman Catholicism—that erects a barrier against evangelical effort. No attempt is made to undermine the work of the Church of Rome by Methodist home missionaries, but these people have practically abandoned their church and little is done by their ecclesiastical authorities to make their lot more endurable, or assist them to higher ideals of citizenship.

Such conditions are more clearly noted in the "Little Italies" of American cities. But the people called Czechs—Slavs of Bohemia—rapidly break allegiance with the Vatican on their arrival in the "Promised Land" and often suffer a reaction toward irreligion that gives a still different

phase to the difficulties of home missionary work among these particular immigrants.

The Czechs and Freedom

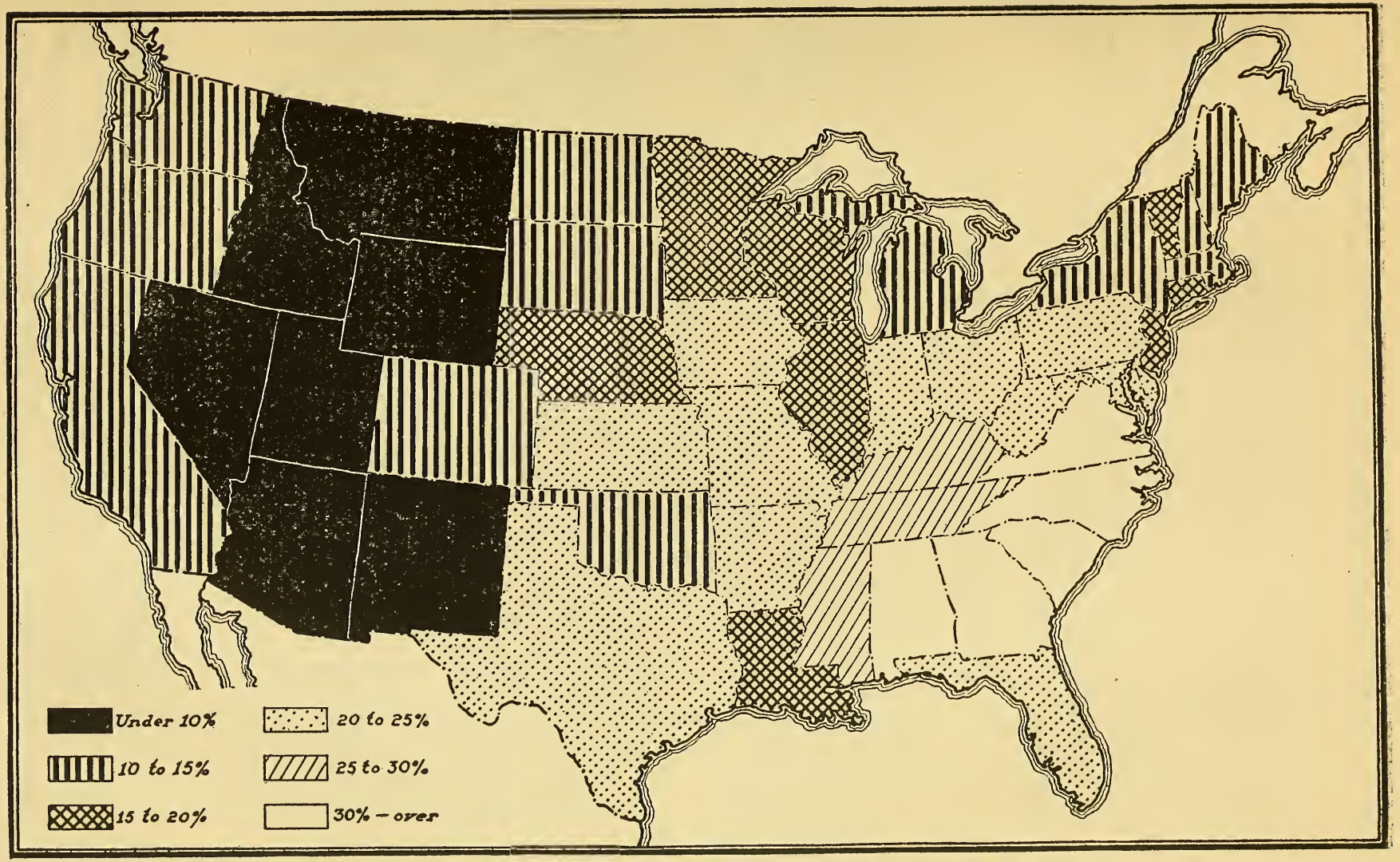
Perhaps because of their history, few people coming to this country imbibe the ideals of freedom with greater rapidity than the Czechs, and here probably lies the point of contact with Protestantism. As an evidence of this spirit, the Bohemians who have found a haven in America from the arrogance of Austria, are now recruiting regiment after regiment in Canada and the United States, willing to sacrifice even unto death for the ideals of freedom in the fight against the Dual Monarchy.

Ebb Tide

The present rate of immigration is comparatively low, about 80 per cent being Mexican, Portuguese, and other Latin Americans. There is no doubt as to the cause of this; the effect of the war is not more evident in any department of religious work than in that of the church's effort to minister to the needs of the immigrant.

Gathering the Forces of Methodism

This alteration of conditions that stems the human tide pouring unto our shores and borders is welcomed by some Christian people as a providential opportunity given to the church to gather her forces for a new attack upon the problems that will present themselves at the end of the war in Europe. Most certainly, if preparation is not made at this time, there will be no possibility of adequately meeting the needs for many years after peace has been established upon the earth. If the present rate of immigration is negligible, the future will show unprecedented drives upon our shores by people seeking admission to the Christian America. Practically all authorities are agreed upon this point: the conclusion is obvious that *the most critical period in the history of home missions is at hand.*



PROTESTANT POPULATION BY STATES

A few have advanced the hope that a speedy reconstruction in Europe will be effected, and thus will be prevented a great influx of undesirable elements from the war-torn countries. This hope, however, is not justified by reason; and experience has given us every evidence that the problems of immigration will never be as vexing as when the nations seek to adjust the changed order of things due to making the world safe for democracy.

The Factors Governing Emigration Expulsive and Attractive

The two prime factors that govern emigration will be stronger than ever before in the years to come. The devastation of the old country will be the chief *expulsive* factor and the settled and prosperous condition of the United States will constitute the *attractive* element in the exodus.

Economic Conditions

Economic conditions abroad are certain to be less favorable to a permanent population than heretofore, and economic causes loom large among the expulsive factors under any circumstances of emigration. Industry is not only almost at a standstill in most of the warring countries, but war has destroyed the possibility of reestablishing many of these lands until a long period of rehabilitation has ensued. Already, we are told, between fifteen million and twenty million men have been taken from the mills in Europe. Meantime, skilled artizans who escape the physical dangers of war, will seek employment in America at the only task to which they have devoted a lifetime of work.

Political Conditions

Next in order of importance will be the political reasons for emigration. A free country is a paradise greatly to be desired by those who have been nurtured under any system akin to autocracy. The fear of possible future wars, con-

scription in its least appealing form, and the sharp demarcation between classes—all these are significant possibilities that have to be faced by the less fortunate classes of the countries of Europe.

Social Conditions

Social conditions constitute a third expulsive factor. Not only does class distinction engender an unjust balance of political power, but it leads to unfair distribution of material welfare. The European peasant, oppressed by absentee landlordism, hears of comfortable homes and high wages in America and contrasts his present lot with the opportunities of seeking a job overseas in the "land of the free and the home of the brave." When he can afford the passage he launches out to seek his fortune where social conditions more nearly coincide with his dreams of peace. The war will have destroyed the hearth of his fathers, and taxes will be so increased that in self-defense he must emigrate.

There are still to be considered racial motives; and, more particularly, spiritual motives. For example, the condition of Armenia is intolerable to-day. The day will never dawn, however, when torture, insult, and death will crush the faith and spiritual zeal of these people! But if America opens her doors to them, here will be a haven from the bloody scimitar of the Turk. There will be many survivors who now owe their very lives to the generous impulses of the American people, and these oppressed ones will flock to the shores where Liberty holds aloft her torch—the symbol of religious freedom for all.

The Forces of Attraction

To all of these expulsive forces add the attractive force, such as glowing letters concerning prosperity, from relatives who have reached America; steamship fares advanced by loved ones; opportunity for adequate education for their children; and the reason for the expectation on the part of

immigration officials of the unparalleled influx to America is not difficult to understand.

Am I My Brother's Keeper?

As Christians looking toward a comprehensive and constructive program of world-service, the problems of the "new immigration" are not only our challenge to action, but an inspiration to sacrifice.

As It Touches Us

How, then, do the conditions we have mentioned appeal to and affect us? Before we proceed to put the facts upon the basis of an appeal to the highest motives of the church, we will look at the matter from a purely selfish standpoint.

Disease

While the incoming hordes of southern Europeans flock to this country, they carry with them untold possibilities for the introduction of pestilential diseases, and this in spite of all the precautions humanly possible, that are observed at our ports of entry, such as Ellis Island, Los Angeles, and El Paso. If we would safeguard public health, we should take an active interest in the sources of probable contamination. The larger the crowds are, the less individual care can be taken in the matter of medical examination. The barriers that our nation raises or lowers to the immigrant have to be considered by the citizen on other than the grounds of emotional charity.

The War for a Wage

Almost as serious results will be evident in economic conditions at home if the wounded and crippled European soldiers who find little opportunity for earning their support on the other side invade our industries. Christian voters will be placed on the horns of a dilemma: on the one hand, there is our duty to protect the interests of our own

returned veterans in industrial fields by a refusal to permit the alien to land; on the other hand, there stands the pathetic figure of the Allied soldier who has stood shoulder to shoulder with our own sons of the soil in the great fight for righteousness and permanent peace. Shall the fruits for which he has sacrificed his best physical powers be denied to him in the hour of victory?

If selfishness does not predominate in the adjustment of these and kindred questions when the postbellum immigration commences, the equitable decisions and actions will be directly or indirectly attributed to the influence of the church. However, only in so far as her conscience has been awakened to a new sense of responsibility in a day of flux and change that spells opportunity for the Kingdom, will justice be done.

The question cannot easily be disposed of by the church, or any other organization. It will not be sufficient to remove all restraint from immigration, because the least fit are most likely to emigrate, as they are assisted by relatives in the United States, though perhaps they may be incapable of earning even their own passage.

Methodism's Responsibility

As far as Methodism is concerned, the problem is social and industrial, as well as moral and spiritual.

There can be no doubt that in spite of the fact that a noted writer has shown that the development of the moral attributes of the good soldier is made possible by war, there still exists the likelihood of a terrible demoralization following in its wake.

Morals and a Dilemma

Life in the army necessitates the breaking of family ties, and the restrictions of camp life lead to license on the part of those who have not a spiritual balance when the opportunity for dissipation presents itself. There is also bound to be a reaction from the strained discipline of military author-

ity in wartime when the conscripted civilian is discharged. However, he probably has caught the current spirit of restlessness that disintegrates character; and added to all this is a stunted mental growth that would lead to superior poise had war not interrupted the education of so many of the youth of the European countries.

The majority of men who leave the European armies to seek an opportunity to begin life afresh in America may not be in a demoralized condition as described, but such conditions undoubtedly will exist to a sufficiently large extent to warrant the attention of all who are interested in the moral welfare of this nation.

The justice of exclusion of morally undesirable candidates for citizenship would be a decidedly difficult matter to determine in the very cases that would present themselves; if the *laissez-faire* attitude is assumed by America, the case has not been disposed of. If the Church recognizes the danger of corruption from this course and agitates absolute and sweeping exclusion, she has so far done nothing to remedy conditions. Somewhere the crisis that she refused to face intelligently and fairly has to be met by some other nation. Here again we are upon the horns of the dilemma. If everyone is admitted, even the demoralized classes, a new menace faces us on the threshold of our own homes. The solution of the problem is not one to be weighed and discovered by any exclusively scientific methods of the sociologists: it is distinctly a burden of responsibility upon the church, and Methodism must be preparing herself during the period of the war, to have a final and adequate answer upon this subject when it is required of her.

Women, War, and Wages

An entirely new complexion will be put upon the study of the immigration problem by the sudden shifting of the ratio of male and female immigrants. The custom, born of necessity, was for the breadwinner to provide as well as possible for his family and leave them in the old surroundings

while he sought the new. Sometimes the man was fortunate enough to be able to bring his whole family with him, but more often, with the "later" type of immigrants, this was impossible. The woman received her support from America and eventually joined her husband when he prospered.

To-day the manhood of Europe is under arms and want has compelled women to turn to occupations hitherto regarded as exclusively belonging to the men. The women have learned to earn. In the great increase of immigration expected in the comparatively near future, we are assured that women will predominate and thus reverse entirely the old order of things.

Already, at this present time, conditions prove that there will be overwhelming preponderance of women in Europe during this generation. Many of these have lost their natural protectors and have the responsibility upon them of providing for their children. Even allowing for the probability of pensions, need in the home will exist; for wages before the war were too small, and pensions seldom exceed, or even reach the wage scale.

Some of the women have taken the men's places in the mills and other industries, and have proved themselves as competent as their predecessors. Having had this training will fit them for employment in America, and this country must be the ultimate goal of most of them whether they succeed in their attempt to reach it or not. Possessing a certain degree of skill, and arriving at a time when labor conditions are hopelessly upset, their chance for landing may be favorable.

What result such an invasion of female labor will have upon social and industrial conditions of the present type remains to be seen. Far less important are these social aspects of the question. The great issue will be upon moral and spiritual grounds. Homes have been ruthlessly destroyed by the enemy; whole communities have been dispersed and occupations have gone. Relatives of the people from countries such as Belgium will send money to assist

their friends, and the invasion is certain. It is reasonable to assume that many will gain an entrance.

The Remedy Lies With the Church

The herding of foreign laborers in bunk-houses has always been a menace to their health and morals; but if the women immigrants are to outnumber the men, such conditions will be absolutely impossible. Doubtless the first steps to remedy the evil will not be taken by the contractors employing the foreigners. Legislation will be active, but always insufficient. The church will either discover a means of spiritual protection for our foreign visitors or gross injustice to them will result in spite of all legal protection. Once having gained a footing on these shores, such women will doubtless remain and be the mothers of coming citizens of America.

Where the church extends her care to the immigrant women, from purely religious ministrations to practical assistance that will prevent or combat all exploitation, a contact has been established that will give a more direct access to the spiritual life of these people. Methodism is planning to adopt the most strategic methods of approach and is thus building the kingdom of Christ and, incidentally, performing the most patriotic of all services for our nation in hastening the assimilation of the new life that impacts on ours.

Marriage

The question of marriage may be an expulsive factor in the emigration of women, for opportunities to establish home life in Europe will be small. Their problem will be our problem when they reach the United States. If, because of the scarcity of men in Europe, the girls that emigrate to America marry other foreign-born citizens, or the children of foreign-born, or even truly native sons, the barriers that prevent thorough Americanization will tend to weaken. Where rapid Americanization proceeds on these lines, unusual opportunity is given to the church at the period of transition, to win the new people to Christ.

Moral Dangers

Women arriving in the postbellum immigration days will be at a peculiar disadvantage in arriving alone in a new country without a protector, and illiterate in the use of English. It has been predicted that most of them will be young girls ranging in age generally from sixteen to twenty-one. Accustomed to peasant life as most of them are, the loneliness of the great cities will be unendurable.

None but the immigrant can realize the depth of agony that loneliness brings, and no more welcome service can be given to incoming strangers than some evidence of sincere interest and friendliness. The forces of evil operate in no crude fashion, and those who seek the downfall of the unsophisticated girls that reach Ellis Island yearning for sympathy and attention are very adept at appearing to perform those little kindly ministrations that are the duty of Christian people who have caught John Wesley's vision, and hold that the "world is our parish." Not many of the millions of Methodist young people can personally and directly minister to their lonely sisters, but the Home Board is our representative, and through the officials of Methodism we may meet this responsibility.

It is remarkable the number of young girls who reach New York without a relative to meet them. Some have addresses to seek, but inquiries show that their friends have moved and left no information; others merely trust to memory to carry the addresses, and fail to recall the number or street, or cannot easily make themselves understood. To turn such unprotected, foreign-speaking girls loose in a great city, would be nothing less than criminal. Immigration authorities have not the time to investigate these cases and deportation and blasted hopes may be imminent.

A Widening Work of Mercy

Our representative who is on duty day and night at the port of entry may learn of such a case, and so Methodism

mothers the charge until she is safe from all moral danger. It is in extremity that hearts are melted, and gratitude is not an unknown grace in the lives of the European peasantry. In other years when the immigrant girl has become Americanized, the deaconess garb is a symbol to her of all that is kind and Christly. The lesson of love has not easily been forgotten, and Methodism perhaps in the guise of another phase of home missionary endeavor gathers the children of the one-time stranger into the Sunday school and the Deaconess again demonstrates practical Christianity—and thus the fruit is garnered.

Prejudice Against the Foreigner is a Mark of Ignorance

Indiscriminate prejudice against foreigners is only gradually dying out, but one of the moral effects of the war may be the closer unity and better understanding between nations. The immigrants that come to us are generally above the average of their class, and we have better material to assimilate than we may have realized. A literacy test would insure ability to grasp the fundamental conceptions upon which our democracy is based, and ability to read will prove an avenue for propaganda on behalf of the cross.

Some Startling Facts

Whether we are narrow enough to wince at the truth of these following statistics or not, the facts remain. The people of foreign birth constitute one seventh of our whole country's population! The cause of the immigrant ought, then, to have a champion in Methodism if the same ratio of foreign birth exist in her membership, and probably such is the case.

Every fourth man of our arm-bearing strength of the nation is foreign born, and there is no better evidence needed of the true Americanization of our immigrant than the ready response on the part of the able-bodied sons of other countries to the call of their foster mother—America—in these

days when the "Trial by Fire" is proving to be the "melting pot" of the nations on our own soil.

America at the Mercy of Aliens

The success of the United States of America with her allies, in winning the war, depends to a very large degree on the immigrants who have already taken up their abode with us. To face the matter frankly: we are entirely at the mercy of the foreign-born in America! But we have no room for alarm. Our guests have become more than alien visitors. They are of our own household, and patriotism is as fervent with them as it is with us. The great industries that make possible the speediest victory and termination of the war are manned largely, if not almost entirely, by men from other countries.

Seven out of every ten who work in iron are immigrants.

Seven out of ten miners of bituminous coal are immigrants.

Three out of four living in the packing towns are from abroad, or children of those who have been born abroad.

Four out of every five engaged in the silk industry are foreigners.

Seven out of eight employed in woolen mills are immigrants. Nine out of ten engaged in refining petroleum are also immigrants.

Nineteen out of twenty who produce our sugar supplies are also immigrants.

And seven out of eight who keep our railroads safe were born over our borders.

In every instance these industries mentioned are of the most vital importance in the prosecution of the war. How far the ofttimes despised immigrant has measured up to his task in increasing and improving output is a matter of common knowledge. His support of the Red Cross, his war savings, and his Liberty Loan subscriptions compare with

the record of any other proud patriot of the oldest stock in America.

Germans and Citizenship

In considering the number of foreign-born people of our nation and their attitude toward the war we naturally lead to the point concerning the proportion of Germans that have mingled in the hosts that make America their home.

Germans and Methodism

Plain justice demands recognition on the part of Methodism of her German constituency, to which we point with pride, notwithstanding the fact that their relatives in the Fatherland may be our bitterest enemies. We have 63,610 members of the German-speaking Methodist Church societies who, as an integral part of Methodism, have not been less active than we have been in demonstrating their practical patriotism and support of our President. We have no vain regrets that we opened our arms and hearts to our Teutonic brethren, for we have illustrated the influence and power of the church in Americanizing the alien.

Draining the Kaiser's Man Power

Statistics concerning German immigration may be illuminating if viewed from the standpoint of the church. Between 1776 and 1890, in every three aliens arriving in America, one German might be found. Thus for a little over one hundred years the man power of Germany was drained of the very best, progressive, thrifty element at the rate we have mentioned. German immigrants have generally large families, and so the sons that might have been trained for the precipitation of war were diverted to useful lives and contributed to the material prosperity of our country. Not only this, but churches were built up and sustained in many localities as home missionary enterprises due to the spiritual zeal of German Methodists.

The Loyalty of "The People Called Methodists"

Suddenly, for apparently unaccountable reasons, the ratio of one to three is changed, and only one out of every seventeen immigrant arrivals since 1890 have been Germans. Whatever the cause of this is, it is beside the question. The significant fact to us is, that after allowing for deaths, and those who return to the Fatherland, there are now less than one million former subjects of the Kaiser who have not been here for over a quarter of a century. The implication is that the ties to the old country have been weakened, or more likely entirely severed under the many years of association with American institutions. In this class of truly American Germans whose sympathies are against autocracy are found the German Methodists. How far our church has contributed to the process that changed the sympathies of these members is a difficult point to determine. We are satisfied, however, that ours was not an insignificant contribution to the development of American loyalty.

We do not hold a brief for the German Anti-American living here. God forbid! But we do wish to indicate clearly that only one out of every eight of truly German blood in America are not born here, or have been of long residence. This clearly shows that the possibilities are seven to one in favor of the probable loyalty on the part of all German-speaking Methodists.

It is interesting to note the wide distribution of German Methodist Episcopal Conferences over the nation. In addition to less extensive work in the California Conference and several others, there are the Central German, Chicago German, East German, Northern German, Pacific German, Saint Louis German, Southern German, and West German Annual Conferences.

Ireland's Contribution

Since the foundation of our government, Ireland has contributed over four million souls to America. Taken in

the mass, this branch of the Celtic people have not been greatly touched by our denomination because, unlike the "newer" immigrants, they hold fast to Roman Catholicism. The Protestant contribution of Ireland while much smaller than the Roman Catholic, compares with all nations in point of quality. Some of the greatest preachers in Methodism have been Irishmen and immigrants of humble origin. The rest of Great Britain has given a shade less than Ireland did, their share being a little under four million. Scandinavia has given about half of this latter number.

A popular misconception concerning the Irish-American is that he invariably gravitates to the saloon business as a matter of course. We regret to admit that there are grounds for such a belief; but in fairness to him we must point out that fifty per cent more Irishmen in America are acting as guardians of the law—either as policemen or in other capacities—than are engaged in the liquor traffic. Still more noteworthy is the fact that there are three times as many Irish-American teachers, as there are Irish-American policemen.

Other Peoples

Among other nationalities that are ministered to by the funds of the Board of Home Missions and Church Extension are the Armenians, Bohemians, Chinese, Danish, Finnish, Welsh, Greeks, Japanese, Koreans, Norwegians, Portuguese, Slavs, Mexican and other Spanish, Swedish, Syrians, and Welsh, all of this work being carried on by missionaries speaking in the mother tongue of these people.

Some Problems

Passing again from the consideration of the "earlier" type of immigration to the "later" there is still another new factor that will have to be given its proper relation to our plans for the evangelization of the "later" types.

Very few of the old-time immigrants return to their native land to forsake permanently the country that gave

them economic independence. To-day thirty-eight per cent of all who come through Ellis Island return after they have become financially successful. This is more than twice the number of the "older" immigrants who return. Where the object of hard work in America is to gain enough money to support the returning immigrant in idleness in Europe, the possibility of developing citizenship is remote, and points of contact are far removed. The work of the church is almost futile in dealing with such foreigners, and the only blessing that can be looked for is an occasional conversion that would be the means of carrying back the message of salvation to a very limited few members of the benighted and oppressed classes of Europe. What effect the war will have upon this tendency cannot be foretold at this time.

Another point that has an important bearing on the work of Methodism is the conditions that compel even those who previously throughout a lifetime have been exclusively engaged in farm labor to turn to work in factories, mines, quarries, and construction gangs. This means overcrowding in cities as the accompanying charts illustrate. Where proper distribution fails assimilation is made more difficult and, incidentally, home missionary work encounters greater prejudice or opposition.

The Foreign-Speaking Church

Such conditions must be met, for they are among the common problems that constitute the difficulties of the home mission work dealing with the foreign population. The foreign-speaking church presents a possible solution. By far the largest effort to help the people of the "earlier" immigration, such as Germans, Norwegians, Swedes, and Danes, was confined to work of this nature. Ministers were developed from among their own people, and even Conferences were organized as the work expanded in later years. There is a difference of opinion as to how much this plan of the foreign-speaking church aided the growth of Methodism and accomplished the original object.

However adaptable the foreign-speaking church plan may have been in the past under conditions applying to the old order of immigration, there seems no other method quite as good as the variations of this in dealing with the "later" immigration. Better plans may be evolved later, but at present Methodism is meeting her opportunity and ministering in this manner to many nationalities.

Italy

By far the most important work of this class is in connection with Italian immigration. To show the extent of this work to date, the following Conferences might be mentioned as having Italian foreign-speaking Methodist Episcopal Work: Baltimore, Central New York, Central Pennsylvania, Colorado, Des Moines, Detroit, Erie, Gulf, Indiana, Iowa, Maine, Montana, Newark, New England, New England Southern, New York, New York East, North-East Ohio, Northern Minnesota, Northern New York, Ohio, Philadelphia, Pittsburgh, Rock River, Troy, Wilmington, Wyoming.

Advantages of the Policy

The advantages of the policy are apparent: The adult foreigners can only be reached in their own language. There is no other mode of expression in which people can give vent to religious experience even when they understand English than in their mother tongue. And, finally, it is easier to discover leaders among their own people and use them as the most direct means of gaining access to the heart of the foreigner.

The Need of Change

Having viewed the advantages of the policy, the difficulties, while not so obvious on first sight, must not be overlooked. Foreign-speaking work fails to hold the young people who have learned English in public schools, and the hope of assimilation lies with this second generation. The

results considered as an investment for home missionary funds may prove disappointing. The growth of the foreign-speaking church is necessarily slow, and not sufficient in some instances to warrant such a large appropriation as would be required to maintain it. The Board of Home Missions demands the utmost possible returns from the expenditure of all money intrusted to its administration.

The same arguments that hold good in the controversy concerning German language newspapers are applicable to the conditions developed in foreign-speaking churches. The first charge is that the process of Americanization is hindered by the continuation of foreign customs that differentiate the group from other Americans. The answer has been advanced that these very things that are looked upon as a detriment to the development of good citizenship and common national interests may be an asset in the hands of truly loyal leaders in fostering Americanism.

At all events, the present scheme of work is inadequate to meet the situation. The church is functioning with success along these lines, but the leaders of the work among immigrants should be the first to admit that new policies will have to be devised to meet the changing and imperative needs of this phase of home missions. Such a state of affairs casts no reflection on the zeal of Methodism. The unsettled conditions and the new and very different problems of the "later" immigration are the opportunity and the challenge of our denomination.

If we fail to grasp the opportunity that seems so providentially presented to adjust ourselves to the call of the world for service, then shall "Ichabod" be written upon the doors of our temples of worship.

"Let Them Alone, and They'll Go Home"

The *laissez-faire* policy is obsolete. Never again may Methodism, waning in some locality because of foreign invasion, remove to other fields. The blood of these people shall be upon her skirts. Not upon the local organization

alone rests the responsibility, for often lack of support on the part of the whole denomination is the real cause of failure to meet the situation and to welcome the foreigner and adapt her resources to minister to him.

Other Sources of Immigration

There are two other main channels of entrance to this country in addition to the Eastern ports and the Canadian line, that bring two distinctly different types of newcomers. On the Pacific Coast there is a comparatively small stream of Oriental peoples, and from the Southern border line flows a larger stream composed of Mexicans, some fair and cultured exiles among the masses of swarthy and ignorant peons.

Oriental Exclusiveness

Home Missionary work among the Orientals is limited in area, as the Chinese in particular do not scatter far from the point of landing. Chinese conservatism, which is proverbial, accounts for the "Chinatowns" in large cosmopolitan Western cities. Most of these Orientals are visitors, hoping to return to China to rest eternally in the tombs of their fathers. They ask no concessions of the white man. They are industrious. They are law-abiding as a people. They wish to be left to their own devices largely, and they never thrust themselves into the affairs of the other nationalities surrounding them. Lately when a fire broke out in a little "Chinatown" of a California city, some kindly inclined American sent down a perfectly new suit of clothes to be given to one of the dwellers of Chinatown who had lost his all. Forty different Chinamen were offered the garments and refused to accept them, and two would entertain the idea of possession only if they were allowed to pay for the suit. In this they resemble the Japanese, who permit no help by well-meaning American relief societies.

Whether it is Oriental independence or not that lies at the root of the matter, the fact is that there is a subtle

barrier between the white and yellow races on American soil. One result of this exclusiveness is that in Los Angeles or San Francisco the Chinese druggist retails—even as he did at home—dried lizards and toads as a panacea for human ills. Where devils, Joss houses, "hop," and fan-tan flourish there is a corresponding wall of opposition to the message of the gospel.

The Winning Weapon of Love

Battering this wall with the weapons of love, Methodism is wedged and entrenching in the very hearts of the "little Chinas" with schools and missions. Much of our work is done with the children, and an authority has said, "There is only one infallible way to win the lasting good will of a Chinaman in America, and that is to pay tribute to his child."

Mexico and China

There is a close relation between the Chinese and Mexican immigration problems. There was for a while an exodus of Mexican labor from California that was viewed with alarm by many. Some authorities estimated that one fourth of the Mexican laborers, mostly without families in the United States, returned across the border. Some have boldly stated that German intrigue and propaganda are responsible. It looked for a while as if Chinese labor would have to be called upon to carry on much of the work that Mexicans formerly did. However, the tide has turned again. The literacy test has been suspended by federal authorities and whole train-loads of Mexicans are being brought in as laborers. In one case at least they were kept at their jobs with shotguns. At present there are more Mexicans in California than all Orientals in the nation. The Hindus are increasing slowly, but the Chinese and Japanese are a static problem.

Thus whether European, Mexican, Oriental, or any other type of immigration, it all bristles with problems for

our nation as never before. There is not space at our command to more than touch upon the most apparent of these difficulties. We have endeavored to show that the conditions are new, and that the church must still pioneer in this field of service that will aid our nation in these perilous times.

We Will Do Our Part

Shall Methodism aid in this work of patriotism? The motives of loyalty compel our participation. But is there not a higher call than the call of our country, and a still purer motive that thrills our souls? Even as we minister unto one of the least of these do we minister unto our Christ? Nehemiah said to the people of God: "Ye see the distress that we are in!" They said, "Let us rise up and build," so they strengthened their hands for the good work. In this, the greatest of all days of opportunity, we answer with God's people of old, for this indeed is "a work that is great and large."

Questions for Discussion

1. Distinguish between the "earlier" type of immigration and the later. Contrast these and state which presents the more complex home missionary problem and why.
2. What are the outstanding difficulties of religious work with immigrants?
3. Review the present situation and state your own opinions concerning the ultimate effect of the war on immigration.
4. What is meant by "expulsive" factors and "attractive" factors? Mention some of each.
5. What is your opinion concerning the probability of women immigrants outnumbering men immigrants, and how will such conditions affect home missionary enterprises?
6. Has the alien generally become Americanized?
7. What are the most interesting facts relating to German immigration that you have found in this study?

8. Describe the advantages of the foreign-speaking church.

9. What are the disadvantages, and which outweighs the other?

10. What are the chief sources of immigration? State as many nationalities as possible that are being ministered to by Methodism in their mother tongue.

11. Discuss the problem of imported laborers in California.

12. What is Methodism's obligation to the immigrant?

IV

THE CITY

CHAPTER IV

THE CITY

The Modern City

The United States is rapidly becoming a nation of cities. Already 46.3 per cent of the population are in city communities, while in fifteen States more than half the people live in cities. The trend is constantly accelerating, as is seen from the fact that in 1880, 29.5 per cent; in 1890, 36.1 per cent; in 1900, 40.5 per cent of the people lived in urban communities. Unless some unforeseen tendency manifests itself, it is quite likely that the census of 1920 will list half of the population of the United States in the city column. Since 1900 the increase in urban population for the entire country has been at the rate of 34.9, and the increase in rural population at the rate of 11.1 per cent.

In 1818 there was not one city in the United States that would now be ranked as second class, but to-day there are 226 cities of over 25,000 population, 153 cities of from 25,000 to 100,000, and 73 of over 100,000. Many causes contribute to the new conditions. Normal birth rate is higher in the city. There is a constant migrating of rural-born people to the city; and the foreign-born from overseas, although rural in their homeland, have herded together in the densely populated sections of the cities.

Two Types of Cities. Generally speaking, there are two types of cities to-day. New York, Boston, Chicago, and San Francisco represent the first type of those cities which are older, and have for the most part become settled in their traditions and ways of doing things. These cities are very difficult to influence in any fundamental manner. They have become institutions of tremendous power. Their very size has caused a provincialism to develop which fails to recog-

nize those traits of other cities that are worth while adopting, while the tremendous rush of life and the insistent problems which constantly multiply give little opportunity for the redirection of mislaid plans or errors of judgment in earlier days.

A city of the older and unnatural type of development is San Francisco. Born in a fortnight during the gold days, its foundations were thrown together hastily and less wisely. The first comers were transient and ablaze with the lust for gold. They came for a night. They expected to go back the next day with what nuggets and gold dust they did not hand over to the gambler, highwayman, and profiteers. Nobody realized how rare the location was with its remarkable facilities for land and water transportation, and the possibilities for grouping together there a wide range of industries. No one foresaw the city of seventy years later with its population of half a million. Frisco's streets were mostly narrow and its life crowded, especially down in the trading and vice quarters. For a new and Western city in gentle clime it has all too largely lost its opportunity for civic beauty and social good order. The earthquake furnished a tragic opportunity for some rearrangement of its central avenues. Still its people of taste for culture and the open air are residing "across the bay" in Oakland, Alameda, and Berkeley.

The second type of city is that which either has had its origin in recent years, or else has developed in a more normal way. Minneapolis is one of the normal and modern types of cities. Only ten miles and across the Mississippi River from the old French Catholic capital, Saint Paul, it is as different from its "twin city" as is Los Angeles from San Francisco, or Washington from New Orleans.

The first actual pioneer cabin of Minneapolis was erected in 1849. In 1856 the first flouring mill was built, and in a very short time the place became an industrial center for flour milling, lumbering, and agricultural industries. Crowding lumber jacks, files of Indians, and the rude frontiersmen did not blind the founders to the wisdom of laying

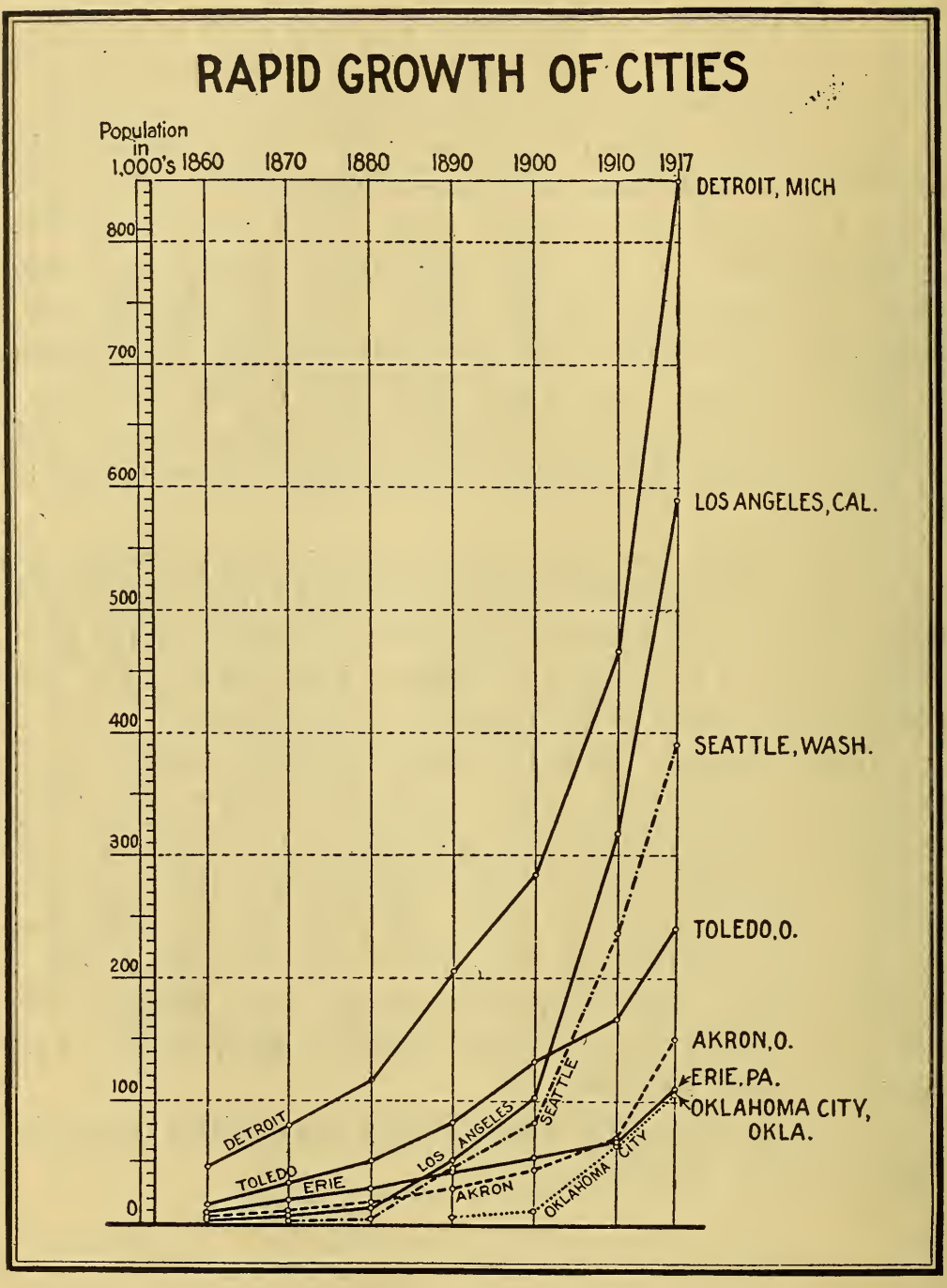
out ample parks and wide streets with due heed to the location of the great mills and factories, its future growth as a city, the surrounding lake region and its arteries of travel.

In schools, churches and civic life Minneapolis early proceeded to establish a wholesome reputation. The great State University was located there which now has about 13,000 students. *It has the record of the lowest mortality rate of any metropolis in the nation.* This is sufficient comment upon the wisdom of its judicious civic life, its devotion to clean business, and steady, safe growth and its enjoyment of not only ample, well laid out and shady avenues but of insisting upon having all other natural charms possible in the north.

Minneapolis, like many other similar towns, was able to start with the experience of the older and larger cities, and both in their municipal planning and provision for the general welfare of the people its citizens have been able to get results more suited to the needs of the population.

Rapid Growth. In both types of city, the general characteristic has been the same, namely, rapid growth. This is seen in the percentage of increase of the population of the following cities since 1870: Saint Louis, 220 per cent; Boston, 230 per cent; New York, 270 per cent; Philadelphia, 275 per cent; Pittsburgh, 310 per cent; Erie, 460 per cent; Toledo, 660 per cent; Cleveland, 725 per cent; Chicago, 830 per cent; Detroit, 930 per cent; Akron, 1,400 per cent; Los Angeles, 10,200 per cent.

The rate of growth of some of the newer cities is seen in the following "graph":



The result in the older cities has been to force the population out into the surrounding suburbs as section after section has been given over to business. Business itself has pushed farther and farther up town until in many instances that part of the city which saw the first change from resi-

dence to business now has seen business push still further up town and the section again become a place for homes. The original dwellers in this section lived in private houses. In those days the population of the community was not what we would now call large. Men were able to walk from their homes to their places of business, a healthy community spirit prevailed, and the interest of the entire city was the interest of each individual. To-day, however, after the years during which the dwelling houses were made over into business houses and then abandoned for that purpose, one finds a different type of inhabitants in that neighborhood. The old stock was what we are accustomed to call American. The new stock is very largely non-English-speaking and not accustomed to American standards and ideals. In the city of Detroit there are fifty nationalities in the public schools totaling 164,532 pupils.

The development of Akron, Ohio, has brought largely the same class of people as before, except that during 1917-18 there was an increase in percentage of foreign-born population, owing to the large number of Americans who went from Akron into the army. One of the greatest forces in the later development of Akron has been the automobile industry. The General Electric Company has been largely responsible for the 75 or 80 per cent increase in Erie's population since 1910. This also has brought a much larger percentage of Slav and Italian population to the city.

Detroit is another city which owes its marvelous later growth and development to a special industry, in this case also the automobile. While it is true that in the case of Detroit the growth has been so very rapid during the past few years that possibly it has been beyond the power of the ordinary forces that would influence a city in the guidance of its ethical and religious ideals, nevertheless it is true that these growths, in a great number of our American cities, have come at a time in their life and experience and at a day in the general science of cities when they were better fitted to deal

with some of the more difficult problems that have to be met in every urban community.

The Common City Problems

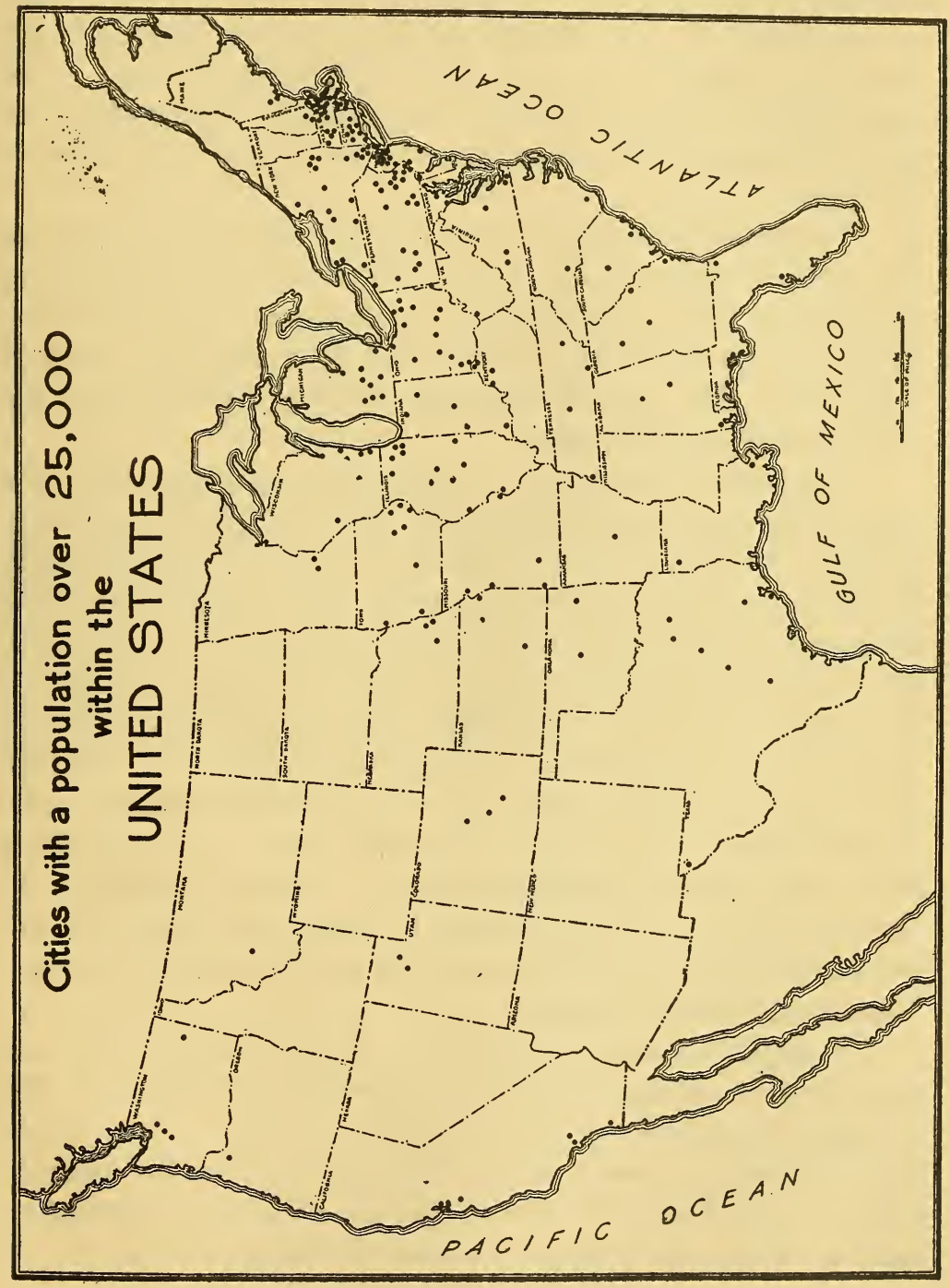
The American city is marked by bigness. In every phase of its life things are done on a tremendous scale. This very bigness itself brings to practically every city problems that are common to all.

Complex Social Life. The social life of the city is exceedingly complex. Whether it be among the lowly toilers of the sweat shops, the mechanics or day laborers, the thousands of office and business workers, or those who live on the income of invested money, the social conditions both in the matter of contact with one's fellows and in the ordinary social activities of life are of such character that life has become an incessant rush. In the place of the ordinary forms of home entertainment and similar diversions, people now have recourse to some form of paid amusement. Night is turned into day and the outside-of-work hours become very wearing on the population.

Lack of Neighborhood Spirit. No longer is found the old-time neighborhood and community spirit. A sort of individualism characterizes most of the life. One may live in an apartment for months and never know who the people are above or below, to the right or to the left. Someone has said concerning New York city: "The original cliff-dwellers of America fought, bled and died together, but the modern cliff-dwellers of Manhattan have no dealings with their neighbors in the niche above or below, save an occasional dispute over the milk through the medium of the dumb-waiter. Back in the country everyone knows everybody; but Citizen Jones of New York can walk from the Battery to Central Park at noonday and pass twenty thousand people without meeting an acquaintance."

Modified Home Life. Not only has the neighborhood spirit vanished, but also to some extent the home. The building of great tenement and apartment houses has lim-

ited the amount of space which people could afford to rent from two to five small rooms. Here the normal-sized family has difficulty in finding space for either much privacy or the spending of the evening hours in any common gathering. Bachelor apartments and apartments for bachelor-girls are



WHERE THE CITIES GROW

on the increase. More and more is there a tendency to board. The home has become a place where people go when they are ready to sleep. Electric lights and steam radiators, even where there is room, are seldom conducive to the sort of home atmosphere characterized by the large reading lamp on the centertable and the blazing logs on the andiron. As for children, in some cities they are quite apt to grow up to be like parts of a machine. The opportunity for comparative isolation in order that the great human qualities may come to their best is not always available.

For those who must live with from seven to eleven in two rooms, and even six in one, where poor ventilation and lighting as well as inadequate furnishings characterize the place, "home" does not have its old-time meaning. And of these latter there are literally hundreds of thousands in the cities of the United States.

Congested Population. Congestion of population is a constantly increasing menace to the best life of any community. In New York city, below Fourteenth Street, there are three sections where the population averages 800 to the acre and four sections where it averages 600 to 800 to the acre. In the same city there is a block whose density of population is 1,260 to the acre, thus giving less than six square feet of ground space to a person. Again the children are affected because they must play in the streets overcrowded and choked with city traffic, and the toll of their lives each year is exceedingly heavy. Not only is bodily injury apparent in these sections, but also crime and vice are bred and an evil economic burden is seen in steadily increasing rents and lower wages.

Polyglot Character of Cities. A great deal of the congestion is in sections occupied by foreign populations. The polyglot character of the population of the cities of the United States is seen in the following figures for twenty-cities, which have the largest foreign population, including native whites of foreign or mixed parentage:

Fall River, Massachusetts	86.7 per cent
New York City, New York	80.7 per cent
Lowell, Massachusetts	80.5 per cent
Chicago, Illinois	79.6 per cent
Milwaukee, Wisconsin	78.9 per cent
Paterson, New Jersey	77.4 per cent
Boston, Massachusetts	76.5 per cent
Cleveland, Ohio	76.4 per cent
Cambridge, Massachusetts	75.6 per cent
Detroit, Michigan	75.3 per cent
Bridgeport, Connecticut	73.4 per cent
Providence, Rhode Island	73.3 per cent
Newark, New Jersey	72.7 per cent
San Francisco, California	72.3 per cent
Jersey City, New Jersey	72 per cent
Buffalo, New York	71.8 per cent
New Haven, Connecticut	71.8 per cent
Worcester, Massachusetts	71.6 per cent
Saint Paul, Minnesota	71.3 per cent
Scranton, Pennsylvania	70.2 per cent

An excellent illustration of the polyglot character of the modern city and the racial manner of its distribution is seen in the following study of the population of the city of Chicago. According to the school census of May 4, 1914, the population of the city of Chicago was 2,437,526. The different nationalities of this population are represented according to the following figures:

American-born, white	752,111	or	30.1 per cent
German*	399,977	or	16.1 per cent
Polish*	231,346	or	9.2 per cent
Russian*	166,134	or	6.6 per cent
Irish	146,560	or	5.9 per cent
Swedish	118,533	or	4.8 per cent
Italian	108,160	or	4.3 per cent
Bohemian	102,749	or	4.1 per cent
Austrian*	58,483	or	2.3 per cent

* The larger number of Jews of the city belong to the nationalities starred.

A foreigner is one born outside of the United States or whose parents or father were foreign born.

Negro	54,557 or	2.2 per cent
Norwegian	47,496 or	1.9 per cent
English	45,714 or	1.8 per cent
Canadian	44,744 or	1.8 per cent
Hungarian	31,863 or	1.3 per cent
Lithuanian	24,650 or	1.0 per cent
Danish	22,394 or	1.0 per cent
Scotch	17,662 or	0.9 per cent
Hollander	16,914 or	0.7 per cent
		96. per cent

The eighteen nationalities mentioned above represent 96 per cent of the total population of the city. The remaining four per cent of the population is distributed among about twenty nationalities. It should be borne in mind that the figures representing the American white, the German, the Polish, and especially the Russian population, include a great many Jews.

The following statements regarding the distribution of nationalities by wards show clearly the tendency to congregate into colonies.

In the 16th ward 61 per cent of the population is Polish, while 52 per cent of the population of the 17th ward is Polish. Of the total Polish population of the city, 33 per cent live in these two wards; 46 per cent of the population of the 20th ward are Russians, while 42 per cent of all the Russians in the city live in the 10th, 15th, and 20th wards. About 25 per cent of the population of the 27th and 28th wards are Scandinavian. Approximately 60 per cent of all the Italians in the city live in the 17th, 19th, and 22d wards. Practically one half of the population of the 19th ward is Italian. Seventy per cent of the Bohemians live in the 10th, 12th, and 34th wards. In the 12th ward 45 per cent of the population is Bohemian, and 49 per cent of the 24th ward is German.

In 1914, 46 per cent of the Negroes of the city lived in the 2d ward, and at that time 40 per cent of the population of that ward was colored. With the enormous influx of

Negroes within the last two or three years the percentage is now very much larger, one school ward last May being 80 per cent Negro.

The Negro Emigration. This swarming into Northern cities of thousands of Southern Negroes has added to the city problem. The way folks are housed lifts up or drags down any community. When landlords rent disreputable, unsanitary, vile shacks for a high price, to so many Negroes that they herd together until the sides nearly bulge out, the sociologist has a fact to work on. When a dozen men and women eat and sleep together in a single room without proper light, ventilation, or sanitation, the moralist has a fact to which to pin his thinking. And when these men by the thousands are squandering their wages on liquor and lewd women, and when the young girls are being met at railroad stations and taken away by city-bred Negroes who "know the town," there is surely sufficient scientific data for the Church of Jesus Christ to rouse itself and do something of a constructive character at once.

In Detroit a one-story-and-a-half shack with four rooms on the first floor and one room or attic above was "remodeled" camp-meeting style into a four and a five-room apartment on the first floor, the front apartment renting for $35 a month, and two apartments upstairs. A few doors away a family pays $16 a month for a single unfurnished room without even running water. And every one of these rooms is so crowded with Negroes that one almost has to go out into the back yard to turn around.

Southern Negroes have been coming into our Northern cities in such numbers as to force a rearrangement of life in many of them. Chicago has 75,000; Pittsburgh has 10,000; Saint Louis, Missouri, 1,000; East Saint Louis, Illinois, 6,000; Detroit, 25,000; Philadelphia and vicinity, 40,000; and other cities proportionately. It is a permanent change of residence for 90 per cent of these folks, 75 per cent of whom are males and 65 per cent of whom are under fifty years of age.

On the "Move." Increasing populations bring problems of transportation. Most of our cities have reasonably good transportation to the surrounding country and may find their way into the suburbs, but those whose wage is small must stay within the city limits and usually in the crowded sections. Usually these folks are they who most need the blessings of the country. They move from place to place and are typical of the migratory character of thousands of city dwellers.

The fact that boarding houses are continually changing their personnel from month to month, and that each year sees almost an entirely different group of people from the year before is a proof of the constant shifting of people from one part of the city to another. The young unmarried men or women away from home, and the young couples who board, having no ties to bind them to any locality, seem to prefer frequent changes of residence. Credit stores always have their list of agents whose whole business it is to follow up the long lists of customers who "have moved." Some families make a business of moving every year and even as often as three times a year. Real estate agencies are realizing this tendency in the city and in most parts now tenants must take a year's lease. The universal school systems make transfers so easy that the school life of the children is no barrier. These common and outstanding elements of city life enter to a large degree the problems which confront the Church of Jesus Christ.

Social scientists speak of a circulatory system in the city, and merchants who distribute commodities from the ends of the earth to the last city dweller know something about this system. Real-estate boards shrewdly study the trends of this increasing, perplexing human movement because it determines values and is a guide in purchases and sales. The politicians reveal the sagacity of statesmen in this matter. They study racial currents and through shrewd leaders prepare to get hold of and control them as they flow into different wards and districts. They tell us that the

races succeed each other in an unconscious, orderly fashion all over the city. As one race moves out of any section they know with almost unerring insight the next in succession. Their eyes are practiced, for they have watched these changes for years and are ever prepard to meet them. They see the Irish followed in succession by the Italian, Slav and Pole, Hebrew, and Oriental. An investigation of the methods of the politicians at this point will show that the children of ths world are often wiser in their generation than the children of light.

To what extent has the church been awake to the study of the city with reference to the sort of ministry which the city needs and expects from it?

Has the City a Soul?

It is difficult to analyze the religious life of a large city. Occasionally a federation of churches undertakes a survey of this character, but by the time the survey is finished the constant shifting of population has made it unreliable. Moreover, almost all surveys of this character are apt to become wooden, and all too frequently the heart element is lost in the mass of statistics gathered. Besides, the same sort of a study made in different cities brings very different reactions. There is a somewhat definite character to every community. Various phases of community life are expressed in terms of this character. This is none the less true when it comes to religion, for we find religion expressing itself in terms of all life. The religious statistician and surveyor frequently overlook this fact, and because they find different modes of expression for religion in different cities conclude that there is something wrong with the religion in one place or the other.

Many, however, are awakened to the fact that religion is expressing itself in new ways. One may be religious and not of necessity be a churchman. Christianity is finding opportunities of practical expression in a thousand ways that the church has not taken into its program. The mes-

sage of the church has been accepted literally by thousands who are now expressing the religion they have been taught in practical forms of life. These ways have to do with home, housing, education, wages, neighborly helpfulness, the rights of the down-trodden, protest against unjust burdens and the like. The Christian Church must adapt itself to the new demand in order to become a channel for this new expression of its own message.

Meeting the New Demand. The church in some cities has made isolated attempts to meet the new situation. Saint George's Episcopal Church, New York city, conducts a trade school for the young people of their community in which are taught manual training, carpentry, electrical wiring, sheet metal, mechanical drawing, plumbing, sign painting, and printing. They also have a lunch room for women with a record number of 506 lunches in one day. Athletics and gymnastics are provided for boys and girls, baths for little girls average 110 per month. A Parish nurse examines children, and free clinic service is rendered. In the educational departments are taught the care of the sick, first aid, cooking, and housekeeping. Regular classes are held in dress-making, embroidering, knitting, and crocheting. The Boys' Club has 1,000 members and is open five nights a week, its employment bureau placing two hundred boys in good positions last year. A seaside home is provided for women and children where they have two weeks' vacation in summer.

The Seaman's Church Institute of New York, the greatest institution for seamen in the world, is meeting in a remarkable way the needs of the thousands of transient sailors who are in the city for a month or less. The dormitories and rooms provide reasonable and clean lodgings and the seamen can obtain everything in the building from a shave to a new suit of clothes. Game rooms, entertainment hall and reading rooms provide means of occupying their spare time, and the popular soda fountain is in successful competition with the nearby saloons. Shipwrecked sailors and the

survivors of the torpedoed ships are brought here in great numbers and are given lodging and clothing and care in the various departments. The religious life is looked after by ministers of Russian, Swedish, and American nationalities who conduct services in four languages, and the house-mother is in constant demand with those who need advice or sympathy. This Institute belongs to the Episcopal Church.

The Halsted Street Institutional Church (Methodist Episcopal), Chicago, is the only English-speaking Protestant Church and Social Settlement for 50,000 people. It is located among foreign-speaking people, and demonstrates the following program:

Moving Picture Entertainment—Monday evening.
Ladies' Aid—Tuesday.
Prayer Meeting—Wednesday evening.
Mothers' Sewing Club—Thursday afternoon.
Men's Brotherhood—Tuesday evening.
Chorus Choir Rehearsal—Friday evening.
Girls' Cooking Clubs—Every afternoon and evening.
Girls' Sewing School—Every Saturday afternoon.
Children's Service—Every morning.
Gymnasium Classes—Every afternoon and evening.
Boys' Industrial Classes—Saturday morning.
Boys' Club Room—Open evenings.
Queen Esther Circle—Last Sunday of each month.
Cafeteria Noon Lunch for Men and Women—Every day but Saturday and Sunday.
Daily Vacation Bible School—Six weeks during July and August.

In addition to this it conducts a free dispensary and does a large amount of relief work.

The Settlement and Church of All Nations, on the lower East Side of New York, has been meeting the new demand. It was founded by courageous Christian men in the Methodist Episcopal Church who deplored the wholesale Protestant desertion of that thronging immigrant section of the metropolis. In the midst of a modern Babel this center plays the role of "Good Neighbor" to its polyglot commu-

nity. Five languages are at present used by the church and a half dozen more will be added when the funds permit—Russian, Chinese, Italian, Yiddish, and English are the languages now used. English is employed in all work among foreign-born children. There may be hyphenated Americans among immigrant adults, but the immigrant child is an ardent American and is treated as such. Night schools, mothers' meetings, kindergarten, clubs, social organizations, prayer and preaching services are conducted for Italians. Night schools, sewing schools, Y. M. C. A., kindergarten, Boy Scouts and girls' organizations are flourishing departments of the Chinese work. Boys' clubs and a Jewish mothers' meeting are the present activities among the Jews. The outstanding features in the Russian department are the Russian Forum and "Enlightenment," a Russian religious-social monthly magazine. At the Forum, an audience that has frequently totaled 800 during the past winter gathers weekly for the lecture and for the discussion that follows. The magazine enables the church to conduct a sane propaganda that has been of remarkable patriotic service during these intense war days. A first-class motion picture equipment has been unrolling amusement and instruction before the delighted eyes of 800 young people on winter Saturday evenings for the past nine years. The church has its own Vacation Home at Long Branch, New Jersey, where workers, babies, and working girls can enjoy a ten days' vacation at the seashore.

Will the Old Program Suffice? While these and many more institutions of this character are serving the Kingdom and the city in a large way, the church in general has clung to its old standard program of preaching, Sunday school, prayer meeting, and pastoral calls. To make this statement is not to depreciate this form of ministry nor to depreciate the labors of the countless ministers who have toiled and given their best to the work of the Kingdom in the city. It does, however, raise the question as to whether the church in any large way has sought the soul of the city; whether it

has noted the change in environment around its old family church; whether it has merely watched the incoming foreigner and has not noted the change from a Protestant population to one that is Catholic or Jewish.

Abandoned Churches. The list of so-called abandoned downtown Methodist Churches has been used as an argument that Methodism is losing its grip upon the life of the city, but two such churches in Brooklyn have become thriving Norwegian parishes. In Boston one so-called abandoned Methodist church has been given over to the Norwegian-Danish work, another is used for serving the Lithuanians, another has become a social service center in a poor and needy cosmopolitan community where a Portuguese work is also carried on, another is in use for Italian and social service work, while still another is being used for Norwegian and Danish ministry. One church was sold when the Elevated Street Railway Company built its tracks close to the building, making it impossible for church services.

As an illustration of the conditions surrounding churches at the time they have been sold, the facts pertaining to Second Street (New York) Methodist Episcopal Church would be of interest. At the time this property was sold, in 1913, there were forty-five members of the church, only six of whom lived within walking distance of the church. The rest lived in Brooklyn, the Bronx, and other more remote parts of the world. The Sunday school enrollment was about ninety. The membership of both church and Sunday school was transferred to other churches without any appreciable loss. The population around the church was made up as follows: Jewish 85 per cent, Roman Catholic, 13½ per cent, Protestant of all denominations, 1½ per cent. The church could have been continued if missionary money had been available to support it. Lacking this, the church had to be closed. It is well to know, however, that the property is continued for use by a religious institution which seems to have a larger opportunity in this field than did the Methodists.

The Residential Section and the Suburb. In the sections of our cities now unknown as residential the church is in a flourishing condition. It is meeting the problems of its own field in a more satisfactory way than is the downtown church which has just been discussed. For one reason there is generally a larger and better trained membership. Those who once carried on the work of the church downtown are now the officials and workers here. Then there is more money available for the support of the church. It is easier to get stronger preachers. While some churches of this character are satisfied to minister to their own membership, others have adopted a widespread community program, and this in many instances takes in the partial support of mission work in the more needy sections of the city. The problem here is to see that the church does not become self-centered and forget both its missionary opportunity and obligation in its own home town.

Out beyond the residential section of the city lie the suburbs. A serious condition exists in many of the churches here. Many of the former supporters and workers of the downtown city churches have homes in the suburbs. Not all of them have continued to be active workers when they have become suburbanites. To some the church in the suburbs is a haven of rest—and they are resting. Away from the ceaseless roar of their business activities they forget the religious necessities of those who call home the very business district where they make the money with which to purchase comfort in the quiet outside communities. Thus the church has the problem of stimulating these former "active" members into new life. It must arouse the suburban church to its obligation to the struggling church in the city. It must bring the vision of connectionalism to those who have forgotten the Kingdom's united battle in the satisfaction of hearing good sermons and excellent music.

Methodism is well organized for uniting all of its churches in a common task. The city and its environs presents one of the best opportunities for a practical demon-

stration. Is the Methodist Episcopal Church able to rise to the present day challenge and make good?

Methodism's Definite Program

The Methodist Episcopal Church at the General Conference of 1916 provided for a Department of City Work as a part of the reorganization of the Board of Home Missions and Church Extension. The Department of City Work carries on part of its activities through the City Church Extension Societies of the Church, but its work extends beyond the limits of their activities. These city societies, which may be formed in any community of two thousand five hundred or more having three or more Methodist Episcopal churches are the local Home Missionary Societies of the Church. Once a year two delegates from each city society, together with the superintendent of the Department of City Work, and the corresponding secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, meet in a Council of Cities, the purpose of which is to discuss the obligation of Methodism to the task of the city, and to define the best ways of bringing the gospel and Christianized social service into the lives of the thousands of unchurched in the cities of the land. Out of the experience of all who are related to Methodist Episcopal work in the city has come an answer to the question, What should be done? It takes the form of a definite program for cities which have not worked out an adequate program for themselves.

1. *The Central Downtown Church*

A great denomination should have some central headquarters in every city. Here may be held all of the denominational gatherings, the offices of leaders may be here, and a clearing house may readily be established for all things pertaining to the program for the redemption of the city as Methodism is related to it.

First of all it should be a church, and a church that is

AMERICA'S LARGE CITIES

planned in equipment and staff on the broadest and strongest lines. No ordinary preacher should occupy the pulpit, but a prophet whose voice carries conviction to the business men, the transients and the thousands of others who make the section their dwelling place for a season. The city is crying out for a message of hope and guidance which it is able to understand. Only a man of the finest religious experience and personal qualifications can meet the demand. Such a man should not be weighted down with the necessity of raising the money with which to carry on its work. The forces of the entire city Methodism should be back of him.

Associated with the man chosen to speak forth an interpretation of the teachings of Jesus in terms of the modern city there should be a neighborhood evangelist. A great task and a fruitful ministry awaits the serious labors of one who will find the homes where the message is needed and then relate the whole ministry of the church to its needs. Thousands there are who have lost sight of the church who nevertheless will welcome its message of love and hope when the church brings it to them.

Here also should be the center for religious training for the denomination. A thoroughly equipped director of religious education should center the religious teacher training and service training here so as to have efficient training and avoid the multiplying of small inefficient groups in the several churches.

An institution of this sort can relate to itself a group of small, weak churches and aid them in fulfilling the ministry which their particular community is demanding.

The Trinity-Wabash Parish in Chicago illustrates the possibilities of such a church. Previous to the organization and centralization of this parish there were six Methodist Episcopal churches in this territory, each having a pastor, and each becoming weaker each year. The present organization places three churches under one administration with a relationship of one sort or another to each of the other churches. Two pastors divide their labors, one doing the

calling and taking care of the financial part of the work, and the other superintending the work program of the parish and all of the activities. Associated with the pastors are a director of religious education, furnished by the Board of Sunday Schools, and several other workers. Among the things realized by this organization are specialized supervision, economy in workers, unity in service, cooperation, and the appeal of a comprehensive program.

In Detroit Methodism was confronted with a number of small churches badly located. Here two churches were doing ineffectual work when a fire burned one of them down. After thoroughgoing survey, the two small churches were united and moved to a location near a social, recreational, and geographical center of a neighborhood of two hundred thousand people, in which there was not a single Protestant church to command the situation. Here was planned a great building on a spot chosen because of its logical fitness for an extension that would evangelize the great community. A three-story building with all the conveniences of a modern plant, gymnasium, social parlors, community assembly room, roof garden, etc., was being erected. When complete it will cost $185,000, $20,000 of which was given to Detroit Methodism out of the Opportunity Fund of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

2. *Community Center for Social Welfare*

The downtown central church itself should be the community center for social welfare. This is true also of churches in other sections of the city, according to the size and needs of the particular community.

The Morgan Memorial Methodist Episcopal Church, of Boston, is rendering a unique service as a community church. It conducts a children's work whereby it labors among 1,500 children of 25 different nationalities. Kindergarten, day nursery, music and industrial school and religious teaching all are having their influence upon both the

children and their parents. About ten years ago an industrial work was started whereby old clothes, furniture, old shoes, etc., were collected in bags brought to the industrial plant, renovated, and sold to poor people of the community. Those who do the work of reconstruction on these broken-down articles are the poor people of the community who might not find remunerative work in any other way. They are thus provided with occupations which give them the means to purchase things which they need. Every morning at eight o'clock the pastor preaches to them before they begin their daily work. The rescue work of the Seavey Seminary Settlement is described on page 117. The other feature of Morgan Memorial is the Church of All Nations, which gives a cordial welcome and ministers to foreigners of the community.

The Good Will Industries of San Francisco do a great work along the lines of Morgan Memorial Industries, while the New Plaza Community Church, of Los Angeles, California, will duplicate the work of Morgan Memorial for the Latin Americans of Southern California.

The opportunities of ministry for a thoroughly equipped community church are almost unlimited. The auditorium may be used for lectures and moving picture exhibits. Clinics and dispensaries may be conducted for the poor. Gymnasiums, swimming pools, and shower baths may be provided for the young people in the basement. There is no limit to the kind of clubs that may be organized for both boys and girls, for mothers and for fathers. Kindergarten, day nurseries, lodging houses for working girls, community choruses, orchestras, visiting nurses, vocational schools, summer camps, classes for teaching English to foreigners—the list is almost endless. Not every church organized for social welfare would have all of these activities, but each church may take that portion of the list which can be made of service to its own community.

In Industrial Centers. The English-speaking and polyglot industrial groups in our cities include over 10,000,000

who are employed in manufacturing and mechanical industries. Among these people is an increasing unrest. The sporadic successes of the I. W. W. indicate the situation among unskilled workers, and as soon as the war is over problems now held in abeyance by government supervision will become live issues. In the modern city the industrial community church must adapt itself not only for the urgent needs of to-day but for the changes which are sure to come with the inauguration of peace.

To meet such conditions neighborhood churches are planned in polyglot communities where specific needs have been determined. Community churches are planned for neglected communities where no other work exists. This church will fulfill functions of gymnasiums, day nurseries, vocational training, home-making, social and religious centers. Together with these two types of churches there must be parish houses for general utility work to be added to the equipment of old family churches. Specialists trained in social work and visiting nurses must be a part of the staff. The importance of this type of church ministry is seen in cities like Gary, Indiana; Detroit, Michigan; and Toledo, Ohio. When the church is in a polyglot community, it either becomes a Church of All Nations or expires. The ministry of this type of church has already been described on another page. At the Church of All Nations at Morgan Memorial, Boston, provision is also made for training the leaders of non-English-speaking peoples of New England, Italians, Turks, Armenians, Greeks, and Jews, the entire school constituting a department of Boston University. For this type of work a community plant and equipment is absolutely essential as is also an adequate staff of workers, which should include among the foremost a religious-educational director.

For Foreigners. Already the Methodist Episcopal Church conducts special missions for foreign-speaking groups. These are scattered all over the country and include Italian, Scandinavian (Norwegian, Swedish, Danish), Chinese, Japanese, Slavs (Bohemian, Polish, Russian, Ser-

vian, Roumanian), Hungarian, Lithuanian, Greek, Armenian, Finnish, Syrian, Portuguese, French and French-Canadian, Welsh, and Jewish. The Americanizing process which changes the foreigner into an English-speaking individual makes work among these people more or less permanently missionary in method; for as soon as they become Americanized they are assimilated into the American church. In fact, many churches do successful work among foreign-speaking peoples in the English language entirely.

The Negroes' Need. The community church for Negroes is also a necessity. The northward emigration of great numbers of Negroes in 1917 so altered the status of the Negro population and modified the character of some of the cities in general, that there developed urgent need for an increased number of pastors, more and larger churches, and community centers capable of caring for the last need of these Southern strangers in the North. Especially is there need of social workers to look out for the housing conditions of these people.

The community church in the suburban district is manifesting its usefulness. Before the suburb becomes absolutely static in its methods it is wisdom to provide for a community plant and equipment, adequate churches and pastors to make the religious life of a suburb an actual part of the Kingdom's progress.

Scientific Rescue Work. So long as sin exists in the world there will be wrecks of men seeking whatever port they are able to make. This fact accounts for the rescue mission of the church. Such missions have been ministering to men and women along the byways of the cities for many years. Only recently, however, have the methods used been in accord with modern knowledge and progress. Here, as in other fields of human activity, nonconstructive methods are being laid aside for the sort of help that helps the "down and outer" to help himself to a position of self-respect.

The Seavey Seminary Settlement of the Morgan Memorial Methodist Episcopal Church, Boston, emphasizes

what can be done for a man who has entirely lost his bearings, if the best of our knowledge is applied to the task. The man who comes to the door of this institution may not enter if he has as much as five cents to his name. Only the penniless is welcome. Once in, he receives the ministry of five skilled experts. He has a thorough physical examination. He comes under the direction of a social secretary. A psychologist gives him a modified form of the Binet test. An industrial director gives him a chance to get started in the way of self-support, and a minister talks to him at prayers concerning the helpfulness of fellowship with Jesus Christ. The man earns all that he receives, and as he improves he is promoted from the double-decker beds of the Junior Department to the single beds of the Middlers. When he becomes a Senior he is given a key to the front door and is made a big brother to one of the Juniors. Once a week the entire staff of workers lunch together and check up each man.

In the downtown business section of Sioux City, Iowa, is the Helping Hand Mission. Here a man with vision established a humble work among life's castaways and now has a great cheap hotel which supports the evangelistic mission which he conducts. The Mission Hotel attracts men because they can secure a room for thirty-five cents and a bed in the dormitory for fifteen cents. This draws the homeless men around the mission, provides a place to care for them at a minimum expense, and gives unusual opportunities for teaching them the message of the Master. It is hoped that this mission will gradually develop into Methodism's downtown evangelistic center, with a training school for Christian workers, a university settlement for Morningside College.

The City for God

The finest of programs will not win the city to God. In addition to careful study of the problems of the city, there must also be the consecration to service and support on the part of the people to become interested. The Centenary of

Methodist Missions affords an excellent opportunity for the church to cease marking time or retreating in the city stronghold, and to advance. No half-way measures will accomplish the needed results; the church without reserve must give of itself, time and money. With the church in the city properly equipped and manned the next generation would be full of Christian leaders who could make the city Christian for all time.

Questions for Discussion

1. To what extent is America becoming a nation of cities? Prove your statement.
2. Characterize the two general types of American cities.
3. What problems are common to all cities?
4. Discuss the new polyglot city. How general is it?
5. In what respect has the church studied its city obligation?
6. Cite some instances of attempts on the part of the church to meet the new demand.
7. What part does the church in the residential section and the suburb play in the evangelization of the city?
8. State Methodism's definite city program.
9. What is a central downtown church? A community church?
10. In what way must industrial centers be ministered to?
11. How may the foreigner be won?
12. What is scientific rescue work?

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